THE WAY TO CHRIST Discovered.

K Boehme (J.)

By JACOB BEHMEN.

In these Treatises.

1. *Of true Repentance.*
2. *Of true Resignation.*
3. *Of Regeneration.*
4. *Of the super-rationall life.*

ALSO,

The Discourse of Illumination.
The compendium of Repentance.
And the mixt World, &c.

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THE FIRST BOOK,

Of true Repentance,

SHEWING,

How man should stirre up himself in mind, and will in himself: and what his earnest purpose and consideration must be.

Written in the German Language,

Anno. 1622.

BY

IACOB BEHMEN.

MARK 1. 15.

The time is fulfilled: and the Kingdom of God is come neer: Repent and beleeve the Gospel.

Printed for *H. B.* 1654.

The Authors

PREFACE

To the Reader, That loveth God.

READER, who lovest God, if thou wilt use this Book aright, and art in good earneſt, thou ſhalt certainly find the benefit thereof; but I deſire thou mayeſt be warned, (if thou art not in earneſt,) not to meddle with the dear Names of God, in which, and by which, the moſt High holineſs is named, ſtirred, and powerfully deſired, leſt they kindle the Anger of God in thy ſoul. For we muſt not abuſe the Holy Names of God. This little Book is only for thoſe, that would fain repent, and are in a Deſire to begin. Both ſorts will find what manner of words are therein, and whence they are born. Be you herewith commended to the Eternall goodneſs and mercy of God.

OF TRUE REPENTANCE.

How Man must stirre up himself in will and mind; and what his consideration and earnest purpose must be when he will perform powerfull (and effectuall) Repentance: and with what mind he must appear before God, when he will ask and obtain of him remission of sins.

* Or work.

WHen man will go about true Repentance, and with his prayers turn to God; before he begin to pray, he must consider his own mind, that it is wholly and altogether turned away from God, that it is become faithless to God, that it is onely bent upon this temporall, frail and earthly life, bearing no sincere love towards God and his neighbour; and also that it wholly lusteth and walketh contrary to the comman-

dements of God, seeking it self onely, in the temporall and transitory lusts of the flesh.

Secondly, he must consider that all this is an enmity against God, which Satan hath raised and stirred up in him, by his deceit in our first Parents; for which abominations sake we die the death, and must undergo corruption with our bodies.

Thirdly, he must consider the three horrible chains wherewith our soul is fast bound during the time of this earthly life. The first is, the severe Anger of God, the Abysse and dark world, which is the Center and creaturely life of the soul. The Second, is the desire of the Devill against the soul, whereby he continually sifteth and tempteth the soul, and without intermission striveth to throw it from the truth of God into vanity, *viz.* into pride, covetousnesse, envie and anger, and with his desire bloweth up and kindleth those evill properties in the soul, whereby

whereby the will of the soul turneth away from God, and entreth into self. The third and most hurtfull chain, wherewith the poor soul is tied, is the corrupt and altogether vain, earthly and mortall flesh and blood, full of evill desires and inclinations.

Here he must consider, that he lieth close prisoner with soul and body, in the mire of sins, in the anger of God, in the jaws of the pit of Hell; that the anger of God burneth in him in soul and body, and that he is that stinking keeper of Swine, that hath spent and consumed his fathers inheritance, (*viz.* the love and mercy of God) with the fatted swine of the devill in earthly pleasures, and hath not observed the dear Covenant and atonement of the innocent death and passion of Jesus Christ, which Covenant God of meer Grace hath * given into our humanity and reconciled us in him; also he must consider that he hath wholly for-

* Or put.

gotten the Covenant of holy Baptism (in which he hath promised to be faithfull and true to his Saviour,) and so wholy defiled and obscured his righteousnes with sin (which righteousnes God hath freely bestowed upon him in Christ:) that he now standeth before the face of God with the fair garment of Christs innocency (which he hath defiled:) as a dirty ragged and patched keeper of Swine, that hath continually eaten the grains of vanity with the devils swine, and is not worthy to be called a Son of the Father, and member of Christ.

Fourthly, he must earnestly consider, that wrathfull death waiteth upon him every hour and moment, and will lay hold on him in his sins, in his garment of a Swine-keeper, and throw him into the pit of hell, as a forsworne person and breaker of faith; who ought to be kept in the dark dungeon of death to the judgment of God.

Fifthly,

Fifthly, he must consider the earnest and severe judgment of God, where he shall be presented living with his abominations before the judgment; and all those whom he hath here offended and injured with words and works, and caused to do evill (so that by his instigation or compulsion they also have committed evill) shall come in against him, cursing him, and all this before the eyes of Christ and also before the eyes of all holy Angels and men: and that there he shall stand in great shame and ignominy, and also in great terror and eternall desperation, and that it shall for ever grieve him that he hath fool'd away so great and eternall happiness and salvation for the pleasure of so short a time, and not looked to himself better, that he might also have been in the communion of the saints, and have injoyed eternall light, and divine power and vertue.

Sixtly, he must consider, that the

ungodly loseth his noble image (God having created him for his Image) and getteth in stead thereof a deformed * vizard, like a hellish worm or ugly Beast, wherein he is Gods enemy, and against heaven and all holy Angels and men, and that his communion is for ever with the devills and hellish wormes in the horrible darkness.

* Larva. Or monstrous shape.

Seventhly, He must earnestly consider the eternall punishment and torment of the damned, that in eternall horror they shall suffer torments in their abominations which they have committed here, & may never see the land o the Saints in all eternity, nor get any ease or refreshment, as appeareth by [*Dives*] the rich man.

All this, man must earnestly and seriously consider, and remember that God hath created him in such a fair and glorious Image, in his own likeness, in which he himself will dwell; that he hath created him in his praise for mans own eternall joy

joy and glory, *viz.* that he might dwell with the holy Angels, and children of God, in great joy, power and glory, in the eternal light, in ſinging and melodious harmonie of the angelicall and divine Kingdom of joy, to rejoyce eternally with the children of God without fear of any end, where no evill thoughts could touch him, neither care nor trouble, neither heat nor cold, where no night is known, where there is no day or time any more, but an everlaſting joy, where ſoul and body tremble for joy, and where he ſhould rejoice at the infinite wonders and vertues in brightneſs of colours and ornament of the infinite begetting in the wiſdome of God, upon the new chriſtaline earth, which ſhall be as tranſparent glaſs; and that he doth ſo wilfully loſe all this, for ſo ſhort and poor a times-ſake; which yet in this vanity, in the evill life of the voluptuous fleſh, is full of miſery, fear and trouble, in meer vexation; and

it

it goeth with the wicked as with the righteous, as the one must die so must the other, yet the death of the Saints is an entrance into the eternal rest; but the death of the wicked an entrance into the eternal unquietness.

Eightly, He must consider the course of the world, that all things are but a play, wherewith he spendeth his time in unquietness; & that it goeth with the rich and mighty, as with the poor and the begger; that all of us equally live and move in the four elements; and that the mouthfull or morsell of the poor, is as relishing and savory to him in his toyl and labour, as that of the rich is to him in his cares; also that all of us do live * in one breath, and that the rich man hath nothing but the pleasure of the palate and the lust of the eye more than other men, for else it goeth with the one as with the other; for which lust of the eye, man so foolishly forgoeth so great a happiness, and for the sake thereof

*Or by.

reof bringeth himself into so
eat and eternall unquietness.
In this consideration man shall
l in his own heart and mind
f, ecially if he * represent and set * Or modell.
fore his eyes his own end) that
shall * get a hearty sighing and * Or obtain a drawing.
nging after the mercie of God;
d will begin to bewail his com-
itted sins, that he hath spent his
yes so ill, and not observed nor
nsidered, that he standeth in this
orld in a field, in the growing to
a fruit, either in the Love or in
e Anger of God: and then he will
ft begin to find in himself, that he
th not yet laboured at all in the
neyard of Christ, and that he is
dry branch in the vine of Christ.
d then in many, (whom the
it of Christ toucheth in such a
nsideration) there ariseth a boun-
nt sorrow, grief of heart, and in-
ard lamentation over the dayes
his wickedness, which he hath
ent so in vanity, without any
oking in the Vineyard of Christ.

Such

Such a one, now, whom the Spirit of Christ bringeth into sorrow and Repentance, so that his heart is opened, that he can know and bewail his sins, is very easily to be helped; he needeth but to draw to him the promise of Christ, *viz.* That God willeth not the death of a sinner, but that he wisheth them all to come unto him and he will refresh them; and that there is great joy in heaven for one sinner that repenteth: let such a one but lay hold on the words of Christ, and wrap himself up into the passion and death of Christ.

But I will speak with those, who feel indeed a desire in themselves to repent, and yet cannot come to acknowledge and sorrow for their committed sins, the flesh saying continually to the soul, Stay a while, it is well enough, or it is time enough to morrow, and when to morrow is come, yet the flesh saith again, to morrow; the soul in the mean while sighing and fainting con-

conceiveth neither any true sorrow for the sins it hath committed, nor any comfort: Unto such a one I say I will write a processe or way which I my self have gone [that he may know] what he must doe, and how it went with me, if peradventure any be minded to follow it, and then he shall perceive what is hereafter written.

* *A processe of Repentance.*

WHen any man findeth in himself by the former consideration, a hunger, that he would willingly repent, and yet findeth no true sorrow in himself for his sins which he hath committed, and yet [perceiveth] an hunger, or desire to sorrow; being the poor and captive soul continually sigheth, feareth, and must acknowledge it self guilty of sins before the Judgement of God: such a one I say can take no better course than this, *viz.* to wrap up his senses and mind, and also

* *way to conversion.*

also his reason together, and make to himself at the same time presently in the first consideration, (when he perceiveth in himself a desire to repent) a mighty strong purpose and resolution that he will this very hour, nay, this minute immediately, enter into Repentance, and go forth from his wicked way, and not at all regard the power and honour of the world, and if it should be required, would forsake and disesteem all things for true Repentance sake, and take such an earnest firm and strong resolution, that he will never goe forth from it again; though he should be made the fool and scorn of all the world for it: and that with his minde he will goe forth from the beauty and pleasure of the world, and patiently enter into the Passion and Death of Christ in and under the Crosse, and set all his hope and confidence upon the life to come; and that now in righteousnesse and truth he will enter into

the

he Vineyard of Christ, and do he will of God; and in the Spirit and will of Christ begin nd finish all his actions in this World, and for Christ's Word nd Promise sake (who hath romised us an heavenly reward) willingly suffer and bear every dversity and cross, that he may ut be numbred in the communi- n or fellowship of the Children f Christ, and in the Blood of he Lamb Jesus Christ be incor- orated and united unto his Hu- nanity.

He must firmly imagin to him- lf, and wholly wrap up his Soul n this, that in this his purpose e shall obtain the love of God n Christ Jesus; and that God will give unto him, according to is faithfull promise, that noble ledge, the holy Ghost, for a be- inning, that, in the Humanity f Christ, as to the heavenly di- ine substance, he shall be born

anew

anew again in himself, and that the Spirit of Christ will renew his mind, * with his Love and Power, and strengthen his weak faith; also that, in his divine hunger, he shall get the flesh and blood of Christ for food and drink in the desire of his soul, which continually hungreth and thirsteth after * it; and with the thirst of the soul drink the water of eternal life, out of the sweet fountain of Jesus Christ, as Christs most true and stedfast Promise is.

* Or, sin.

* As its nature.

He must also wholly and firmly * imagine to himself the great love of God. That God willeth not the death of a sinner, but that he repent and live; that Christ calleth poor sinners so kindly and graciously to himself, and will refresh them; and that God hath sent his Son into the world, to seek and save that which was lost, *viz.* the poor repentant and returning sinner

* Or, represent, or set before himself.

and

and that for the poor sinners sake he hath given his Life into Death, and dyed for him in our Humanity which he took upon him.

Furthermore, he must firmly imagin to himself, that God in Christ Jesus will much rather hear him, and receive him to grace, than he come: and that God in the love of Christ in the most dear and pretious Name JESUS, cannot Will any evil: that there is no angry countenance [at all] in this Name, but that it is the highest and deepest love and faithfulness, the greatest sweetness of the Deity in the great Name JEHOVAH, which he hath manifested in our Humanity * corrupted, and * disappeared as to the heavenly part, which in Paradise disappeared through sin; and therefore moved himself in his heart to flow into us with his sweet love, that the anger of his Father, which was kindled in

* Decayed. * Overblowunt.

in us, might be quenched and turned into love by it; all which was done for the poor sinners sake, that he might get an open gate of grace again.

In this consideration he must firmly imagin to himself, that this very hour and instant he standeth before the face of the holy Trinity, and that God is really present within and without him, as the holy Scripture witnesseth, saying: *Am not I he that filleth all things?* and in another place it saith, *The Word is near thee, in thy mouth, and in thy heart*; also it saith, *We will come unto you, and make our dwelling in you*; also, *Behold I am with you alwaies, even to the end of the World*; also, *The Kingdome of God is within you.*

Thus he must firmly know and believe, that with his soul he standeth really before the face of Jesus Christ, even before the holy

holy Deity, and that his soul hath turned its back to the face of God, and [must resolve] that he will this very hour turn the eyes and desire of his Soul towards God again, and with the poor lost and returning son come to the Father. He must with the eyes of his soul and mind cast down, in fear and deepest humility, begin to confess his sins and unworthiness before the face of God as followeth.

A short Form of Confession before the eyes of God.

Every one, as his case and necessity requireth, may alter and enlarge this Confession in the holy Spirit shall teach him. I will but set down a short direction.

O Thou great unsearchable God, Lord of * all things, Thou, who in Christ Jesus, of great love towards

towards us, haſt manifeſted thy ſelf with thy holy ſubſtance in our Humanity; I, poor unworthy ſinfull man, come before thy Preſence, which thou haſt manifeſted in the Humanity of Jeſus Chriſt, (though I am not worthy to lift up mine eyes to thee) acknowledging and confeſſing before thee, that I am guilty of unfaithfulneſs, and breaking off from thy great love and grace which thou haſt freely beſtowed upon us. I have left the Covenant, which of meer grace thou haſt made with me in Baptiſm, in which thou haſt received me to be a child and heir of eternal light, and have brought my deſire into the vanity of this world, and defiled my ſoul therewith, and made it altogether beſtial and earthly, ſo that my ſoul knoweth not it ſelf, becauſe of the mire of ſin, * but accounteth it ſelf a ſtrange child be-

* Or ſuppoſeth

fore

fore thy face, nor worthy to desire thy grace. I lye in the filth of sin, and the vanity of my corrupt flesh, up to the very lips of my soul, and have but a small spark of the living breath left in me, which desireth thy grace. I am so dead in vanity, that, in this vanity, I dare not lift up mine eyes to thee.

O God, in Christ Jesus, Thou who for poor sinners sakes didst become Man to help them, to thee I complain, to thee I have yet a spark of refuge in my soul: I have not regarded thy purchased inheritance, which thou hast purchased for us poor men by thy bitter Death, but made my self partaker of the heritage of vanity, in the anger of my Father, in the curse of the earth, and am ensnared in sin, and half dead as to thy Kingdome. I live in feebleness as to thy strength, and the wrathfull death waiteth

for

for me: the Devil hath poysoned me, so that I know not my Saviour; I am become a * wild branch in thy tree, and have consumed mine inheritance which I in thee, with the Devils Swine: what shall I say before thee, who am not worthy of thy grace? I lye in the sleep of death which hath captivated me, and am fast bound with three strong chains: O thou breaker-through-death, assist thou me I beseech thee, I cannot, I am able to do nothing: I am dead in my self, and have no strength before thee; neither dare I for great shame lift up my eyes before thee, for I am the defiled keeper of Swine, and have spent my inheritance with the false adulterous whore of vanity in the lusts of the flesh; I have sought my self in my own lust and not thee. Now in my self I am become a fool, I am naked and bare, my shame stands before

* Barren or unprofitable.

before thy eyes, I cannot hide it, thy judgement waiteth for me, what ſhall I ſay before thee, who art the Judge of all the World? I have nothing elſe to bring before thee, here I ſtand naked and bare before thee, and I fall down before thy face, bewailing my miſery, and fly to thy great mercy, though I am not worthy of it, yet receive me but in thy Death, and let me but dye from my death in thy Death; caſt me down I pray thee to the ground in my received * ſelf, and kill this ſelf of mine through thy death, that I may live no more to my ſelf, ſeeing I, in my ſelf, work [nothing] but ſin, therefore I pray thee caſt down to the ground this wicked beaſt, which is full of falſe deceit, and ſelf-deſire, and deliver this poor ſoul from its heavy bonds.

* I, *that which is called* I, *or my ſelf.*

O mercifull God, it is thy love and long-ſuffering that I lye not

already in Hell, I yield my self, with my whole will, senses, and mind, up into thy grace, and fly to thy mercy. I call upon thee through thy death, from that * small spark of life in me, encompassed with death and hell, which open their throat against me, and would wholly swallow me up in death; upon thee I call, who hast promised, thou wilt not quench the smoaking flax: I have no other way to thee but thy Death and Passion, because thou hast made our death Life by thy Humanity, and broken the chains of Death, and therefore I sink the desire of my my soul down into thy Death, into the gate of thy Death, which thou hast broke open.

* *Or dying spark ready to go out.*

O thou great fountain of the love of God, I beseech thee, [help me] that I may dye from my vanity and sin, in the death of my Redeemer Jesus Christ.

O

O thou breath of the great love of God, quicken I beseech thee my weak breath in me, that it may begin to hunger and thirst after thee. O Lord Jesus, thou sweet strength, I beseech thee give my soul to drink of thy fountain of Grace, thy sweet water of eternal life, that it may awake from death, and thirst after thee. O how extreme fainting I am for want of thy strength. O merciful God, do thou turn me I beseech thee, I cannot [turn my self] O thou vanquisher of death, help me I pray thee to wrestle: How fast doth the Enemy hold me with his three chains, and will not suffer the desire of my soul to come before thee! I beseech thee, come and take the desire of my soul into thy self, be thou my drawing to the Father, and deliver me from the Devils Bonds; look not upon my deformity in

ſtanding naked before thee, having loſt thy garment: I pray thee do but thou cloath my breath which yet liveth in me, and deſireth thy grace, and let me yet once ſee thy ſalvation!

O thou deep love, I pray thee take the deſire of my ſoul into thee; bring it forth out of the bonds of Death through thy Death, in thy Reſurrection, in thee. O quicken me in thy ſtrength, that my deſire and will may begin to ſpring up and flouriſh anew. O thou vanquiſher of death, and of the wrath of God, do thou overcome in me * ſelf, break its will, and bruiſe my ſoul, that it may fear before thee, and be aſhamed of its own will before thy jugdement, that it may be obedient to thee as an inſtrument of thine; * ſubdue it in the the bonds of death, take away its power, that it may Will nothing without thee.

* *Or I, or i-hood, or meſe, that which we mean when we ſay* *'sis I.*

* *Or bow.*

O God the Holy Ghoſt, in Chriſt my Saviour, teach me I pray thee, what I ſhall do, that I may turn to thee; O draw me in Chriſt to the Father, and help me, that now and from henceforward I may go forth from ſin and vanity, and never any more enter into it again. Stir up in me a true ſorrow for the ſins I have committed: O keep me in thy Bonds, and let me not looſe from thee, leſt the Devil ſift me in my wicked fleſh and bloud, and bring me again into the death of death: O enlighten thou my ſpirit, that I may ſee the divine path, and walk in it continually; O take that away from me, which alwaies turneth me away from thee; O give me that which alwaies turneth me to thee; take me wholly from my ſelf, and give me wholly to thy own ſelf. O let me begin nothing, let me will, think and do

nothing without thee. O Lord how long! Indeed I am not worthy of that which I desire of thee: I pray thee let the desire of my soul dwell but in the gates of thy Courts, make it but a servant of thy servants; O deliver it out of that horrible pit, wherein there is no comfort nor refreshment.

O God, in Christ Jesus! I am blind in my self, and know not my self for vanity; thou art hidden from me in my blindness, and yet thou art near unto me: but thy wrath which my desire hath awakened in me, hath made me dark: O take but the desire of my soul to thee, prove it, O Lord, and bruise it, that my soul may attain a Ray of thy sweet Grace.

I lye before thee as a dying man, whose life is passing from his lips, as a small spark [going out] kindle it, O Lord, and raise

up

up the breath of my ſoul before thee. Lord I wait for thy Promiſe, which thou haſt made, ſaying, As I live, I will not the death of a ſinner, but that he ſhould turn and live. I ſink down my ſelf into the Death of my Redeemer Jeſus Chriſt, and wait for thee, thy Word is Truth and Life. *Amen.*

In this or the like manner every one may confeſs his ſins, as he himſelf findeth in his conſcience, what ſins he hath brought his ſoul into. Yet if his purpoſe be truly earneſt, to uſe a form is needleſs, for the Spirit of God, which at that inſtant is in the will of the mind, will it ſelf make the prayer for him, in his conſcience; for it is it [the Spirit of God] which in a true earneſt deſire worketh repentance, and intercedeth for the ſoul before God, through the death of Chriſt.

But I will not hide from the beloved Reader, who hath a Christian purpose, [but shew] how it commonly useth to go [with those who are] in such a firm purpose and resolution; though it goeth otherwise with one than with another, according as his purpose is [more or less] earnest and great; for the Spirit of God is not bound, but useth divers * wayes, as he knoweth [fittest for] every one. Yet he that hath been in the wars, can tell how to fight, and inform another that may happen to be in the like case.

* Or *processes.*

Now if it so come to pass, that such a heart with a strong resolution and purpose doth thus come before God, and enter into repentance: it happeneth to it as with the Canaanitish woman, as if God would not hear; the heart remaineth without comfort, its sins and unworthiness

do

do also present themselves, as if it were unworthy of comfort; the mind is as it were * speechless, the soul groaneth in the deep, the heart receiveth nothing, nor can it so much as pour forth its confession before God, as if the heart and soul were shut up: the Soul would fain, but the flesh keepeth it captive; the Devil shutteth it up strongly, and representeth to it the way of vanity again, and tickleth it with the lust of the flesh, and saith in the mind, stay a while, do this or that first; gather money or goods aforehand, that thou mayst not stand in need of the world, and then afterwards enter into an * honest life, into repentance, it will be time enough then.

* Or dumb.

* Virtuous, pious, or godly life.

O how many hundreds do perish in such a beginning, if they go back again into vanity, and are as a young graft broken off

with the wind, or withered by the heat.

Beloved soul, mark: if thou wilt be a Champion in thy Saviour Christ against death and hell, and would'st have thy young graft grow and become a tree in the Kingdome of Christ, thou must go on, and stand fast in thy first earnest purpose, it costeth thy first paternal inheritance, and thy body and soul too, to become either an Angel in God, or a Devill in Hell. If thou wilt be crowned, thou must fight, thou must overcome in Christ, and not yield to the Devil: thy purpose must stand firm, thou must not preferr temporal honour and goods before it; when the spirit of the flesh saith, stay a while, it is not convenient yet, then the soul must say, now is my time for me to go back again into my Fathers [my native] Countrey, out of which my Father *Adam* hath brought

brought me; no creature ſhall keep me back; and though thou earthly body ſhouldeſt thereby decay and periſh, yet I will now enter with my will and whole deſire into the Garden of Roſes of my Redeemer Jeſus Chriſt, through his ſuffering and death into him, and in the death of Chriſt ſubdue thee thou earthly body, which hath ſwallowed up my Pearl from me, which God gave to my Father *Adam* in Paradiſe: and I will break the will of thy voluptuouſneſs, which is in vanity, and bind thee as a mad dog, with the chain of my earneſt purpoſe; and though thereby thou ſhouldſt become a fool in the account of all men, yet thou muſt and ſhalt obey the earneſt purpoſe of my ſoul, none ſhall unlooſe thee from this chain, but the temporal death. Whereto God and his ſtrength help me. *Amen.*

A short Direction,

How the poor soul must come before God again, and how it must fight for the noble garland; what kind of weapons it must use, if it will go to wars against Gods Anger, against the Devil, the World, and Sin, against Flesh and Blood, also against the [influence of the] Stars, and Elements, and all his other Enemies.

BEloved Soul, there is earnestness required to do this, it must not be a meer commemoration or repeating of words; the earnest resolved will must drive this work, else nothing will be attained. For if the soul will obtain the triumphant Garland of Christ from the Noble * Sophia, it must wooe her for it in great desire of love, to get it at her

* Or the Divine wisdom.

her hands, it must intreat her in her most holy Name for it, and come before her in most modest humility, and not like a lustfull Bull, or a wanton *Venus*; for so long as any are such, they must not desire these things, for they shall not obtain them, and though something should be obtained by such in that condition, it would be but as a glimpse: but a chast and modest mind may well obtain so much, as to have the soul in its noble image (which dyed in *Adam*) quickned in the heavenly Corporality, as to the inward ground, and put on the Garland: yet, if this come to pass, it is taken off again from the soul, and laid by as a Crown useth to be, after a King is crowned with it, it is laid by and kept; so it is also with the soul, because it is yet encompassed with the house of sin; that if the soul should fall again,

its

its Crown might not be defiled. This is spoken plainly enough for the children that know and have tryed these things: None of the wicked are worthy to know any more of them.

* Or way.

* *The Process.*

A Sober mind is here requisite, which in an earnest purpose, and deepest humility, (with sorrow for his sins), cometh before God, in which there is such a resolution, that a man will not enter any more into the old footsteps of vanity, and though the whole world should account him a fool for it, and he should lose both Honour and Goods, nay and the temporal life also, yet he would abide constant therein.

If ever he will obtain the love and marriage of the noble *Sophia*, he must make such a vow

as

as this in his purpose and mind. For Christ himself saith, He that forsaketh not wife and children, brethren and sisters, money and goods, and all that ever he hath, and even his earthly life, to follow me, he is not worthy of me: Here Christ meaneth the mind of the soul; so that if there were any thing that would keep the mind back from it, though it have never so fair and glorious a pretence, or shew in this world, the mind must not regard it, but rather part with it, than with the love of the Noble Virgin *Sophia*, in the bud and blossom of Christ, in his tender Humanity in us, as to the Heavenly Corporality. For this is the Flower in *Sharon*, the Rose in the † Valley, wherewith *Salomon* delighteth himself, and tearmeth it his dear Love, his chast Virgin, which he loved so much, as all other

† Hebr.

Saints

Saints before and after him did, whosoever hath obtained her, called her his pearl.

After what manner to pray for it, you may see by this short direction following: the work it self must be committed to the Holy Ghost, in every heart wherein it is sought, he formeth and frameth the Prayer for him.

The Prayer.

I Poor unworthy person come before thee, O Great and Holy God, and I lift up mine eyes to thee, though I be not worthy, yet thy great mercy, *viz.* thy faithfull Promise in thy word, hath now encouraged me to lift the eyes of the desire of my soul up to thee; for my soul hath now laid hold on the word of thy promise, and received it into it, and therewith it cometh to thee; and though it be but

a

a ſtrange child before thee, which was diſobedient unto thee, yet now it deſireth to be obedient, and my ſoul doth now infold it ſelf with its deſire into that word which became man, which became fleſh and blood, which hath broken ſin and death in my humanity, which hath changed the Anger of God into Love in the ſoul, which hath deprived Death of its power, and Hell of its victory in ſoul and body; which hath opened a gate for my ſoul to clear the face of thy ſtrength and power. O Great and Moſt Holy God, I have brought the hunger and deſire of my ſoul into this moſt holy Word, and now I come before thee, and in my hunger call into thee, thou living fountain, through thy Word which became fleſh and bloud: thy Word being become the life in our fleſh, therefore I receive it firmly into the deſire

desire of my soul, as my own life; and I pierce into thee with the desire of my soul, through the word in the flesh of Christ, [*viz.*] through his holy conception in the Virgin *Mary*, his whole Incarnation, his holy Nativity, his Baptism in *Jordan*, his temptation in the Wilderness, where he overcame the Kingdom of the Devil, and of this World, in the Humanity: through all his powerfull miracles, which he did on earth; through his reproach and ignominy, his innocent death and passion, the shedding of his blood; when Gods anger in soul and flesh was drowned: through his rest in the Sepulcher, when he awaked our Father *Adam* out of his sleep, who was fallen into a dead sleep as to the Kingdome of Heaven; through his love, which pierced through the Anger, and destroyed Hell in the soul; through his resurrection

rection from the dead, his aſcenſion, the ſending of the holy Spirit into our ſoul and ſpirit, and through all his words and promiſes: [one of which is] that thou O God the Father wilt give the holy Spirit to them that ask it, in the Name, and through the Word which became man.

O thou life of my fleſh, and of my ſoul, in Chriſt my Brother, I beſeech thee in the hunger of my ſoul, and intreat thee with all my powers, though they be weak, to give me what thou haſt promiſed me, and freely beſtow upon me in my Saviour Jeſus Chriſt, *viz.* his fleſh for food, and his blood for drink, to refreſh my poor hungry ſoul, that it may be quickned, and ſtrengthened in the Word which became man, by which it may long and hunger after thee aright.

O thou deepeſt love in the moſt ſweet Name JESUS, give

give thy self into the desire of my soul, for therefore thou hast moved thy self, and according to thy great sweetness manifested thy self in the humane nature, and called us unto thee, us that hunger and thirst after thee, and hast promised us that thou wilt refresh us; I now open the lips of my soul to thee, O thou sweet Truth; and though I am not worthy to desire it of thy holiness, yet I come to thee through thy bitter passion and death, thou having sprinkled my uncleanness with thy bloud, and sanctified me in thy Humanity, and made an open gate for me through thy death, to thy sweet love in thy blood, through thy five holy wounds from which thou didst shed thy blood; I bring the desire of my soul into thy love.

O Jesus Christ, thou Son of God and Man, I pray thee receive into thy self thy purchased in-

inheritance, which thy Father hath given thee. I cry within me, [that I may enter] through thy holy blood and death into thee; Open thy self in me, that the Spirit of my soul may reach thee, and receive thee into it. Lay hold on my thirst in me with thy thirst; bring thy thirst after us men, which thou hadst upon the Cross, into my thirst, and give me thy blood to drink in my thirst, that my death in me which holdeth me captive, may be drowned in the blood of thy love, and that my * extinguished Image (which as to the Kingdome of Heaven dis-appeared in my Father *Adam* through sin) may be made alive through thy powerfull bloud, and cloath my soul with it again, as with the new body which dwelleth in Heaven, in which Image, thy holy Power and Word which became man dwelleth, which is the

* Or *disappeared.*

the Temple of thy holy Spirit, which dwelleth in us; as thou haſt promiſed us, ſaying, We will come to you, and dwell in you.

O thou great Love of Jeſus Chriſt, I can do no more but ſink my deſire into thee, thy Word which became man, is truth: ſince thou haſt bidden me come, now I come. Be it unto me according to thy Word and Will. *Amen.*

A Warning to the Reader.

BEloved Reader, of love to thee, I will not conceal from thee what is here earneſtly ſignified to me. If thou loveſt the vanity of the fleſh ſtill, and art not in an earneſt purpoſe on the way to the * new birth, intending to become a new man, then leave the above-written words in theſe Prayers un-named, or elſe they will turn to a judgement of God in

* Or Regeneration.

in thee. Thou must not take the holy names in vain, thou art faithfully warned, they belong to the thirsty soul: if the soul be in earnest, it shall find by experience what [words] they are.

A Direction,

How the soul must meet its beloved, when its beloved knocketh in the Center, in the shut chamber of the soul.

BEloved soul, thou must be earnest, without intermission, thou shalt certainly obtain the love of a Kiss from the * Noble *Sophia* in the holy Name JESUS, for she standeth however before the door of the soul, knocking and warning the sinner of his wicked way: Now if he once thus desireth her love, she is ready for him, and kisseth him with the beams of her sweet love,

* Or Divine wisdom

love, from whence the heart receiveth joy, but she doth not presently lay her self into the Marriage-bed with the soul; that is, she doth not presently awaken the extinguished heavenly image in her self which disappeared * in *Adam*; there is danger to man in it; for if *Adam* and *Lucifer* fell, * it may then easily so come to pass with man, he being yet so strongly bound in vanity.

* *In Paradise.*

* *Having it manifested in them.*

The bond of thy Promise must be faithfull, before she will crown thee; thou must be tempted first, and tryed; she taketh the beams of her love from thee again, to see whether thou will prove faithfull; also she letteth thee stand, and answereth thee not so much as with one look of her love: for before she will crown thee, thou must be judged, that thou mightest tast the * bitter potion which thou hast

* *The vinegar or dregs*

filled

filled for thy self in thine abominations: thou must come before the gates of hell first, and there shew forth thy victory for her in her Love, in that strength, wherewith she beheld thee in opposition to the devills aspect.

Christ was tempted in the wilderness, and if thou wilt put on him, thou must go through his whole progress from his Incarnation to his Ascension: and though thou art not able nor needest to do that which he hath done, yet thou must enter wholly into his processe, and therein die continually from the vanity of the soul, for the virgin *Sophia* espouseth not her self to the soul except in this property, which springeth up in the soul through the death of Christ as a new plant standing in heaven: the earthly body cannot comprehend her in this * life, for it must first die from vanity; but the heavenly Image which disappear'd in Adam, viz. the true seed of the woman

* *Processe or journey.*

* *Or Time.*

(wherein God became man, and into which he brought his living seed, the heavenly substantiality,) is capable of the Pearl, after the manner it came to passe in *Mary* in the * limit of the Covenant.

* Bound end or fulfilling.

Therefore take heed what thou doſt; when thou haſt made thy promiſe, keep it, and then ſhe will crown thee rather than thou wouldſt be crowned, but thou muſt be ſure, when the Tempter cometh to thee with the pleaſure, beauty, and glory of the world, that then thy mind reject it and ſay; I muſt be a ſervant and not a Maſter in the Vineyard of Chriſt; I am but a ſervant of God in and over all that I have, and I muſt do with it as his Word teacheth me, my heart muſt lie down with the ſimple and lowly, in the duſt, and be humble alwayes. What ſtate and condition ſoever thou art in, humility muſt be in the front, or elſe thou wilt not obtain her marriage: the free will of thy ſoul muſt

ſtand

ſtand as a champion: for if the devill cannot * prevaile againſt the ſoul with vanity, and if the ſoul will not bite at the bait, then he commeth with the ſouls unworthineſs and catalogue of ſins, and then thou muſt fight hard, and here the merits of Chriſt muſt be ſet in the front, or elſe the creature cannot prevaile againſt the devill: for in this it goeth ſo terribly with many, that the outward reaſon thinketh that perſon to be diſtracted, and poſſeſſed with the devill, the devill defendeth himſelf ſo horribly in many (eſpecially if he have had a great * Fort of prey in him) that he muſt be ſtoutly aſſaulted before he will depart and leave his fort of prey, here heaven and hell are fighting one againſt the other.

* Or vilifie.

* Forteſſe, Caſtle, or den.

Now if the ſoul continue conſtant, and getteth the victory over the devill in all his aſſaults, diſeſteeming all temporall things for the love of its noble Sophia, then the precious garland will be ſet up-

on it for a * token of victory.

* *Or Ensign.*

Here the virgin, (which manifesteth her self from the dear name JESUS with Christ the treader upon the Serpent, Gods anointed) commeth to the soul, and kisseth it with her sweetest love in the essence most inwardly, and impresseth her love into its desire for a token of victory: and here *Adam* in his heavenly part riseth again from death in Christ; of which I cannot write, for there is no pen in this world that can expresse it, it is the wedding of the Lamb, where the noble Pearl is sown with very great triumph, though in the beginning it be small like a grain of mustard-seed, as Christ saith.

Now when the wedding is over, the soul must take heed that this * Tree oft spring and grow, as it hath promised its Virgin. For then the Devill will presently come with his tempestuous storm, ungodly people, who will scoff at, contemn and cry down this for madnesse,

* *Pearl-tree or tree of faith.*

and

and then a man must enter into the Processe of Christ, under his crosse: Here it will appear indeed and in truth what Christians we are: here he must suffer himself to be proclaimed a fool and ungodly wretch; Nay his greatest friends, who favonred him, or flattered him in the lusts of the flesh, will now be his enemies, and though they know not why, yet they will hate him; thus Christ hideth his Bride wholy under the crosse, that she may not be known in this world; The Devil also striveth that these children may be hidden from the world, lest perhaps many such branches should grow in that Garden which he supposeth to be his.

This I have set down for the Information of the Christian minded Reader, that he might know what to doe if the same should befall him.

A very earnest Prayer in Temptation;

Against Gods Anger in the Conscience, and also against flesh and blood, when the Tempter cometh to the soul, and wrestleth with it.

MOst deep Love of God in Christ Jesus, leave me not in this distresse. I confesse, I am guilty of the sins which now rise up in my mind or conscience, if thou forsake me, I must sink: hast thou not promised me in thy word, saying, If a mother could forget her child, which yet can hardly be, yet thou wilt not forget me? thou hast set me as a signe in thine hands which were pierced through with sharp nailes, and in thy open side whence bloud and water gushed out. Poor man that I am, I am caught in thy Anger, and can in my abillity do nothing before thee; I sink my self down into thy wounds and death.

O

O Great Mercy of God, I beseech thee deliver me from the Bonds of Satan; I have no refuge in any thing, but onely in thy holy wounds and death; into thee I sink down in the anguish of my conscience, doe with me what thou wilt; In thee I will now live or die, as pleaseth thee, let me but die and perish in thy death, do but bury me into thy death, that the anguish of hell may not touch me. How can I excuse my self before thee? thou knowest my heart and reines, and seest my sins before mine eyes. I am guilty of them, and yield my self into thy Judgement, accomplish thy Judgement upon me, through the Death of my Redeemer Jesus Christ.

I fly unto thee thou righteous Judge through the Anguish of my Redeemer Jesus Christ, when he did sweat the bloudy sweat on the Mount of olives for my sake, and was scourged of *Pontius Pilate* for me, and suffered a crown of thornes

to be pressed on upon his head, that his bloud came forth.

O Righteous God! hast thou not set him in my stead? he was innocent, but I guilty, for whom he suffered, wherefore should I despair under thy wrath? O blot out thy anger in me, through his anguish, passion, and death: I give my self wholly into his anguish, passion and death: I will stand still in his anguish, and passion before thee, do with me what thou pleasest, onely let me not depart from his anguish: thou hast freely given me his anguish and drowned thy Wrath in him, and though I have not accepted it, but am departed from him, and am become faithlesse, yet thou hast given me this precious pledge in my flesh and bloud, for he hath taken my flesh and soul upon his heavenly [flesh and bloud,] and hath satisfied the Anger in my flesh and soul in him, with his heavenly bloud. Therefore receive me now in his satisfaction, and put his anguish,

anguish, passion and death in thy wrath, which is kindled in me, and break thy Judgement in me in the bloud of his love.

O Great Love! in the Bloud and Death of Jesus Christ, I beseech thee break the Fort of prey, which the Devill hath made, and built up in me, where he resisteth me in the way of thy grace; drive him out of me, that he may not overcome me, for no one living can stand in thy sight, if thou withdraw thy hand from him.

O come thou breaker through the Anger of God, destroy its power, help my poor soul to fight and overcome it: O bring me into thy victory, and uphold me in thee; break in peeces its seat in my vanity that is kindled in my soul and flesh. O mortifie the desire of my vanity in flesh and bloud, which the Devill hath now kindled by his false desire, by hellish anguish and desperation: O quench it with thy water of eternall life, and bring

my anguish forth through thy death. I wholly sink my self down into thee; and though both soul and body should this hour faint and perish in thy wrath, yet I will not let thee go. Though my heart saith utterly, no no, yet the desire of my soul shall hold fast on thy truth, which neither death nor the Devill shall take away from me. For the Bloud of Jesus Christ the Son of God cleanseth us from all our sins, this I lay hold on, and let the Anger of God do what it will with my sin, and let the Devill roar over my soul in his Fort of prey, which he hath made, as much as he will, Neither the Devill, Death nor Hell shall pull me out of my Saviours wounds. Thou must at length be confounded in me thou noysome devill, and thy fort of prey must be forsaken, for I will drown it in the Love of Jesus Christ, and then dwell in it if thou canst. Amen.

An Information in Temptation.

BEloved Reader, this is no jesting matter, he that accounteth it so, hath not tried it, neither is he * judged as yet: and though it should be deferred till his last end, which is dangerous, yet he must pass through this Judgement. Happy is he that passeth through it betimes in his young years, before the Devil buildeth his fort of prey strong, he may afterwards prove a Labourer in the Vineyard of Christ, and sow his seed in the Garden of Christ, he shall reap the fruit in due time. This judgment continueth a long while upon many, for severall years, if he doe not earnestly put on the Armour of Christ, but stay till the judgment of temptations first exhort him to Repentance. But he that commeth of himself, of his own earnest purpose, and endeavoureth to depart from his evill wayes, the temp-

* His conscience is a sleep still.

* Triall or temptation.

temptation will not be so hard for him, neither will it continue so long, yet he must stand out valiantly, till victory be gotten over the devill, for he shall be mightily assisted, and all shall turn to the best for him, so that afterwards when the* day breaketh in the soul, he turneth it to the great praise and glory of God that the driver is overcome.

* Or Dawning.

Short Prayers.

When the noble* Sophia *kisseth the soul with her love, and offereth her love to it.*

* Or eternall wisedome.

O Most gracious and deepest Love of God in Christ Jesus! I beseech thee grant me thy Pearl, impresse it into my soul, and take my soul into thy Armes.

O thou sweet love! I confesse I am unclean before thee, take away my uncleaneness through thy death, and carry through the

the hunger and thirſt of my ſoul, through thy Death in thy Reſurrection, in thy Triumph; caſt my whole* ſelf down to the ground in thy death; take it captive, and carry my hunger through, in thy hunger.

* Or ſelf-hood.

O higheſt Love, haſt thou not appeared in me? Stay in me, and incloſe me in thee, keep me in thee, ſo that I may not be able to depart from thee, fill my hunger with thy Love, feed my ſoul with thy heavenly ſubſtance, give it thy bloud to drink, and water it with thy Fountain.

O great Love! awaken my diſappeared Image in me (which as to the Kingdome of heaven diſappeared in my father *Adam*) by that word which awakened* it in the ſeed of the woman, in *Mary*; quicken it I beſeech thee.

* The image.

O thou Life and Power of the Deity, which haſt promiſed us ſaying, We will come to you

you, and dwell in you: O sweet love, I bring my desire into this word of thy Promise: thou hast promised, that thy Father will give the holy Spirit to those that ask him for it, therefore I now bring the desire of my soul into thy Promise, and I receive thy Word into my hunger; increase thou in me my hunger after thee: strengthen me O sweet love in thy strength; quicken me in thee, that my spirit may taste thy sweetness; O doe thou believe by thy power in me, for without thee I can do nothing.

O sweet Love, I beseech thee through that Love wherewith thou didst overcome the Anger of God, and didst change it into Love and Divine Joy. I pray thee also change the Anger in my soul by the same great Love, that I may become obedient unto thee, and that my soul may Love thee therein for ever. O change my Will into thy Will,

bring

bring thy Obedience into my disobedience that I may become obedient to thee.

O great Love of Jesus Christ, I humbly fly to thee, bring the hunger of my soul into thy wounds, from whence thou didst shed thy holy bloud, and didst quench the Anger with Love: I bring my hunger into thy open side, from whence came forth both water and bloud, and throw my self wholy into it; be thou mine, and quicken me in thy life, and let me not depart from thee.

O my Noble Vine, I beseech thee give sapp to me thy branch, that I may budde and grow in thy strength and sappe, in thy Essence: beget in me true strength by thy strength.

O Sweet Love, art not thou my Light? enlighten thou my poor soul in its close prison, in flesh and bloud; bring it into the right way; destroy the will of the Devill, and bring my body through the whole course

course of this world, through the Chamber of death, into thy death and rest; that at the last day it may arise in thee from thy death, and live in thee for ever: O teach me what I must doe in thee: I beseech thee be thou my willing, knowing and doing, and let me goe no whither without thee: I yield my self wholy up to thee. Amen.

A Prayer

For [the obtaining] the divine working Protection and Government: (shewing) how the mind should work with and in God, in Christ the Tree of Life.

O Thou living Fountain, in thee I lift up the desire of my soul, and crie with my desire [to enter] through the life of my Saviour Jesus Christ into thee.

O thou Life and Power of God, awaken thy self in the hunger of

of my ſoul; with thy deſire of Love, through the thirſt which Jeſus Chriſt had upon the croſſe after us men, and carry my weak ſtrength through by thy mighty hand in thy Spirit, be thou the working and will in me with thine own ſtrength, bloſſome in the ſtrength of Jeſus Chriſt in me, that I may bring forth praiſe unto thee, the true fruit in thy Kingdome; O let my heart and deſire never depart from thee.

But I ſwim in vanity, in this valley of miſery, in this outward earthly fleſh and bloud, and my ſoul and noble Image, which is according to thy Similitude, is encompaſſed with enemies on every ſide; *viz.* with the deſire of the Devill againſt me, with the deſire of vanity in fleſh and bloud, alſo with all the oppoſition of wicked men, who know not thy Name: and I ſwim with my outward life in the [properties of the] ſtarres and elements, having my enemies lying in wait

wait for me every where, inwardly and outwardly, together with death, the destroyer of this vain life, and therefore I flie to thee O holy strength of God: being thou hast manifested thy self with thy love in mercy, in our humanity, through thy holy Name Jesus, and hast also given it to be a * companion in us: therefore I beseech thee let his Angels that minister to him, attend upon our souls, and encamp themselves about us, and defend us from the fiery darts of the desire of that wicked one, which shooteth into us dayly by the curse of the Anger of God, which is awakened in our earthly flesh: keep back by thy strength the infectious rayes of the influence of the * stars in their opposition; into which rayes the wicked one mingleth himself with his desire, to poison us in foul and flesh; and to bring us into * false desires, and also into infirmity and misery. Turn away these Rayes of Anger with

* Or a guide.

* The inward starres & constellations in our bodies.

* Or evill desires.

with the holy Name Jesus in our soul and spirit, that they may not touch us, and let thy good and holy Angel stand by us to turn away these Rayes of Poyson from our bodies.

O great Love and sweet strength IHSVH, thou fountain of divine sweetness [flowing] out of the great Eternall Name IEHOVAH, I crie with the desire of my soul [to come] into thee; my soul crieth [to come] into that Spirit, from whence the soul was breathed into the body, and which hath formed it in the likenesse of God, my soul desireth in its thirst [to get] the sweet fountain which springeth from IEHOVAH, into it self, to refresh Gods breath of Fire, which it self is, so that the sweet Love of IESVS may rise in its breath of Fire, through the Fountain IESVS [springing] out of IEHOVAH, and that CHRIST the holy [one] may be manifested, and become Man, in my disappeared

appeared Image of heavenly spirituall corporality, and that the poor soul may receive its beloved Bride again in its Armes, with whom it may rejoyce for ever.

O IMMANVEL! thou Wedding Chamber, God and Man, I yield up my self into the Armes of thy Desire towards us, in us; it is thy self whom I desire: O blot out the Anger of thy Father, with thy love in me, and strengthen my weak Image in me, that I may overcome and tame the vanity in flesh and bloud, and serve thee in holiness and righteousness.

O thou great and most holy Name and power of God IEHOVAH, which hast stirred thy self with thy most sweet power IESVS, in the * limit of the Covenanted promise to our Father Adam, in the womans-seed; in the Virgin *Mary*, in our disappeared heavenly Humanity, and brought the living essentiality of thy holy power in the * Virgin-wisedom

* Gold or mark.

* In virginali sapientia.

of God, into our humanity, which was extinguished, * as to thee; and hast given it to us, to be our life, victory, and new Regeneration; I intreat thee with all my strength, beget a new holy life in me, by the sweet power IESVS, that I may be in thee and thou in me, and that thy Kingdome may be made manifest in me, and that the will and conversation of my soul may be in heaven.

* *In thy sight.*

O great and incomprehensible God, thou who fillest all things, be thou my Heaven in which my new Birth in CHRISTO IESVS may dwell; let my spirit be the stringed Instrument, harmony, sound, and joy of thy holy Spirit: strike the strings in me, in thy Regenerate Image, and carry through my Harmony into thy Divine Kingdome of Joy, in the great Love of God, in the wonders of thy Glory and Majesty, in the Communion of the holy Angelicall Harmony, build up the holy City Zion

in

in me, in which as children of Christ we all live together in one City, which is Christ in us, into thee I wholly * plunge my self; do with me what thou pleasest. Amen.

* Or sink.

A Prayer.

*In temptation under the Crosse of Christ, at that time when all our enemies assault us, and when we are persecuted and hated, * in the Spirit of Christ, and slandered and reproached as evill doers.*

* For.

POor man that I am, I wall full of anguish and trouble, i my Pilgrimage into my nativ Country again, from whence came [in Adam,] and goe through the thistles and thorns of th world, to thee again, O Go my Father: The thorns tear m on every side, and I am afflicte and despised by my Enemies they scorn my soul, and despi as an evill doer, who hat broke

broken the faith with them; they despise my walking towards thee, and account it foolish: they think I am senseless, because I walk in this thorny way, and goe not along with them in their hypocritical way.

O Lord Jesus Christ, I flie to thee under the Crosse: O dear Immanuel receive me, and carry me into thy self through the Path of thy Pilgrimage (in which thy self didst walk in this world) viz. Through thy Incarnation, Poverty, Reproach and Scorn; also through thy anguish, Passion and Death. Make me like unto thy Image: send thy good Angel along with me to shew me the way through the horrible thorny wildernesse of this world; assist me in my misery; comfort me with that comfort wherewith the Angel comforted thee in the Garden, when thou didst pray to thy Father, and didst sweat drops of bloud: sustain me in my Anguish and Persecution, under the reproach of the devills

and

and all wicked men, that know not thee, but refuse to walk in thy way: O great Love of God, thou know not thy way, and doe this in blindnesse, through the deceit of the devill; have pitty on them, and bring them out of blindnesse into the light, that they may learn to know themselves, and how they lie captive in the filth and mire of the devill in a dark * dungeon, fast bound with three chains. O great God, have mercy upon *Adam* and his children, redeem them in Christ the new *Adam*.

* Or Valley.

I flie to thee O Christ, God and Man, in this * Pilgrimage, which I must passe in this dark valley, every where despised and troubled, and accounted an ungodly wicked man: O Lord it is thy judgment upon me, that my sins and inbred vanity may be judged in this pilgrimage before thee, and I, as a curse be made an open spectacle on which thy Anger may satiate it self, and thereby may take

* Or journey.

the

the eternal reproach away from me. It is the token of thy love, and thereby thou bringeſt me into the reproach, anguiſh, ſuffering and death of my Saviour Jeſus Chriſt, that ſo I may dye from vanity, in my Saviour, and ſpring up in his Spirit with my new life, through his reproach and ignominy, through his Death.

I beſeech thee O Chriſt, thou patient Lamb of God, grant me patience in my way of the Croſs, through all thy anguiſh and reproach, thy death and paſſion, thy ſcorn and contempt upon the Croſs, where thou wert deſpiſed in my ſtead; and bring me therein, as a patient Lamb, to thee, into thy victory. Let me live with thee, and in thee, and convert my perſecutors, which (unknown to themſelves) by their reproaching, ſacrifice my vanity and inbred ſins before thy Anger: they know not what they do, they

think they do me harm, but they do me good, they do that for me, which I should do my self before thee. I should daily lay open and acknowledge my * shame before thee, and thereby sink my self down into the death of thy beloved Son, that my shame might dye in his death: but I being too too negligent, weary, faint, and feeble, therefore thou usest * them in thy Anger, to open and discover my * vileness before thy Anger, which wrath taketh hold of, and sinketh it down into the death of my Saviour.

* Or vileness

* My enemies

* Or sinne.

O mercifull God, my vain flesh cannot know how well thou intendest towards me, when thou sufferest my Enemies to take my vileness from me, and sacrifice it before thee: my earthly mind supposeth, that thou afflictest me for my sins, and I am extremely perplexed at it; but

thy

thy Spirit in my inward new man telleth me, that it is of thy love towards me, that thou intendeſt good to me by it, when thou ſuffereſt my enemies to perſecute me, it is beſt for me that they perform the work in my ſtead, and unfold my ſins before thee in thy anger, that it may ſwallow them up, that they may not follow me into my native Countrey: for * they are ſtrong and luſty ſtill in thy Anger, and therefore can do it better than I, that am feeble and fainting already in the will of vanity: this thou knoweſt full well, O thou righteous God.

* My enemies.

I beſeech thee therfore, O righteous God, ſince thou uſeſt them as ſervants to me, to do ſo good an office for me; though my earthly reaſon knoweth it not; that thou wouldeſt make them alſo to know my way; and ſend them alſo ſuch ſervants, but yet before hand bring them to the light, that

they may know thee and give thee thanks.

O mercifull God in Christ Jesus (in my knowledge) I beseech thee, out of thy deep love towards us poor men which thou hast manifested in me, in the hidden man, call us all in thee, to thee. O stir thy self in us yet once in this last trouble, thy Anger being kindled in us, do thou resist thy Anger in us, lest it swallow us up both soul and body.

O thou dawning of the * Dayspring of God, break forth to the full, art thou not already risen? manifest thy holy City *Zion*, thy holy *Jerusalem* in us.

* Or Day-break.

O great God! I see thee in the depth of thy Power and Strength; awaken me wholly in thee, that I may be quickned in thee; break off the tree of thy Anger in us, and let thy love spring forth and bud in us.

O Lord, I lye down in thy sight, and

and beſeech thee, not to rebuke us in thine Anger; are we not thy poſſeſſion, which thou haſt purchaſed? Forgive all of us our ſins, and deliver us from the enmity of thy wrath, and from the reproach and envy of the Devil, and bring us under thy Croſs in patience into Paradiſe again. *Amen.*

Here followeth a Prayer or Dialogue between the poor Soul, and the noble Virgin Sophia, *in the inward ground of man, viz. between the Spirit of Chriſt in the new birth out of his Humanity in us, and the Soul, ſhewing how great a joy there is in the Heaven of the new regenerate man, and how lovingly and gratiouſly the noble* Sophia *preſenteth her ſelf to her Bridegroom the Soul, when it entreth into Repentance, and how the Soul behaveth it ſelf*

towards her, when Virgin Sophia *appeareth to it.*

The Gates of the Paradisical Garden of Roses.

This is understood by none but the Children of Christ, who have known it by experience.

WHen Christ the corner-stone stirreth himself in the extinguished Image of man, in his hearty conversion and repentance, then Virgin *Sophia* appeareth in the stirring of the Spirit of Christ, in the extinguished Image, in her Virgins-attire before the soul: at which the soul is so amazed and astonished in its uncleanness, that all its sins immediately awake in it, and tremble and shake before her. For then the judgement passeth upon the sins of the soul, so that it even goeth back

back in its unworthineſs, and is aſhamed in the preſence of its fair Love, and entreth into it ſelf, denying it ſelf as utterly unworthy to receive ſuch a Jewel. This is underſtood by them who are of our Tribe, and have taſted this Jewel, and to none elſe. But the noble *Sophia* draweth near in the eſſence of the ſoul, and kiſſeth it friendly, and * tinctureth the dark fire of the ſoul with her Rayes of love, and ſhineth through the ſoul with her Kiſs of love: then the ſoul skippeth in its body for great joy, in the ſtrength of this Virgin-love, triumphing, and praiſing the great God, in the ſtrength of the noble *Sophia*.

* *Shineth through or colloureth.*

I will ſet down here a ſhort deſcription, how it is when the Bride embraceth the Bridegroom: for the conſideration of the Reader, who perhaps hath not yet been in this place where

the Bride embraceth her Bridegroom; it may be, he will be desirous to follow us, and to enter into the place where men dance with * *Sophia.*

* Or the divine wisdom

When that which is before mentioned cometh to pass, the soul rejoyceth in its body, and saith,

I.

PRaise, thanksgiving, strength, honour and glory, be to thee, O great God, in thy power and sweetness, for that thou hast redeemed me from the driver of anguish; O thou fair Love! my heart embraceth thee, where hast thou been so long? methought I was in Hell in the Anger of God. O gratious Love, abide with me I beseeeh thee, and be my joy and comfort; lead me in the right way, I give my self up into thy love; I am dark

dark before thee, do thou enlighten me. O noble Love, give me thy ſweet pearl, put it I pray thee into me.

O great God in Chriſt Jeſus, I praiſe and magnifie thee now in thy truth, in thy great power and glory, for that thou haſt forgiven me my ſins, and filled me with thy ſtrength. I ſhout for joy before thee in my life, and extoll thee in the Firmament [of Heaven] which none can open but thy Spirit in thy mercy: my bones rejoyce in thy ſtrength, and my heart * delighteth in thy love. Thanks be to thee for ever, for that thou haſt delivered me out of Hell, and turned death into life in me: O ſweet Love! let me not depart from thee again; grant me thy Garland of Pearl, and abide in me: O be my peculiar poſſeſſion, that I may rejoyce in thee for ever.

* Spreadeth.

Upon this, Virgin Sophia *saith to the Soul.*

MY Noble Bridegroom, my strength and power, you are a thousand times welcome; why hast thou forgotten me so long, that I have been constrained in great grief to stand without the door and knock? have I not alwaies called thee, and entreated thee? but thou hast turned away thy countenance from me, and thy ears declined my Territories: thou couldest not see my light, for thou didst walk in the valley of darkness: I was very near thee, and intreated thee continually, but thy sin held thee captive in death, so that thou knowest me not: I came to thee in great humility, and called thee, but thou wert rich in the power of the anger of God, and didst not regard my

my humility and lowlyneſs: thou hadſt taken the Devil to be thy Paramour, he hath defiled thee thus, and built up his fort of prey in thee, and turned thee quite away from my love and faith, into his hypocritical Kingdome of falſhood, wherein thou haſt committed much ſin and wickedneſs, and broken thy will off from my love, and ſo broken the bond of wedlock, and ſet thy love and affection upon a ſtranger, and ſuffered me thy Bride which God did give thee, to ſtand alone in the extinguiſhed ſubſtance, without the power of thy fiery ſtrength, I could not be joyfull without thy fiery ſtrength, for thou art my husband, my ſhining [brightneſs] is made manifeſt by thee, thou canſt manifeſt my hidden wonders in thy fiery life, and bring them into Majeſtie: And yet without

me

me thou art but a dark houſe, wherein is nothing but anguiſh, and torment, and an odious horrible pain.

O Noble Bridegroom, ſtand ſtill with thy countenance towards me, and give me thy Rayes of fire, bring thy deſire into me, and kindle me, and then I will bring the Rayes of my love from my meekneſs into thy fiery Eſſence, and kiſs thee for ever.

O my Bridegroom, how well am I, now I am in wedlock with thee? O kiſs me with thy deſire in thy ſtrength and power, and then I will ſhew thee all my beauty, and will rejoyce and delight my ſelf with thy ſweet love and ſhining brightneſs in thy fiery life: All the holy Angels do rejoyce with us, to ſee us now married together again. My dear Love, I now intreat thee to abide in my faith, and do not turn thy face away from me any more;

work

work thou thy wonders in my love, for which God hath raised thee up.

II.

The Soul saith again to its Noble Sophia, its Love, that is born again in the Soul.

O My Noble Pearl, and opened flame of my light in my anxious fiery life, O how thou changeſt me into thy joy; O beautifull Love, I have broken my faith with thee, to my Father *Adam*, and with my fiery ſtrength have turned my ſelf to the pleaſure and vanity of the outward world, and have fallen in love with a ſtranger, and had been conſtrained to walk in the valley of darkneſs in this ſtrange love, if thou hadſt not come to me into the houſe of my miſery, in thy great faithfulneſs, by thy piercing through, and deſtroying Gods Anger, Hell and dark Death,

Death, and restored thy meekness and love to my fiery life.

O Sweet Love, thou hast brought the water of eternal life out of the fountain of God with thee, to me; and refreshed me in my great thirst: I behold in thee the mercy of God, which was hidden from me before by the strange Love: in thee I can rejoyce, thou changest my anguish of fire to be great joy to me. O amiable Love, give me thy Pearl, that I may continue in this joy for ever.

Upon this the Noble Sophia *answereth the Soul again, and saith.*

MY Dear Love, and faithfull treasure, thou highly rejoycest me in thy beginning: I have indeed broken into thee through the deep gates of God, through Gods

Gods anger, through hell and death, into the houſe of thy miſery, and have gratiouſly beſtowed my love upon thee, and delivered thee from the chains and bonds, wherein thou wert faſt bound; I have kept my faith with thee: But thou deſireſt now an exceeding great thing of me, which I will not willingly venture with thee. Thou wouldeſt have my Pearl as thy proper own; remember I pray, O my beloved Bridegroom, that thou didſt careleſly loſe it before in *Adam*, and beſides thou ſtandeſt yet in great danger, and walkeſt in two dangerous Kingdoms, *viz.* in the original fire, thou walkeſt in that Countrey, wherein God calleth himſelf a ſtrong Zealous God, and a conſuming fire. The other Kingdome thou walkeſt in, is the Outward world, the Air, wherein thou dwelleſt in the vain corrupt fleſh and

and blood, where the pleasure of the World, and the assaults of the Devil, pass over thee every hour, thou mayst perhaps in thy great joy bring earthlyness again into my beauty, and darken my Pearl; thou mayst also perhaps grow proud, as *Lucifer* did, when he had the Pearl in his possession, and so mayst turn thy self away from the Harmonie of God, and then I must afterwards be deprived of my Love for ever.

I will keep my Pearl in my self, and dwell in the Heaven in thee, in thy extinguished, but now in me revived, Humanity, and reserve my Pearl for Paradise, untill thou puttest away this earthlyness from thee, and then I will give it thee to possess. But I will readily afford, and present my countenance to thee, and the sweet Rayes of the Pearl, during the time of this earthly life. I will dwell with the Pearl

in

in the inner Quire, and be thy faithfull loving Bride, I will not espouse my self * with thy earthly flesh, for I am a heavenly Queen, my Kingdome is not of this world: yet I will not cast thy outward life away, but visit it often with my Rayes of love, for thy outward humanity shall return again; but I will not have the beast of vanity, neither did God create it in *Adam* with a purpose to have it so gross and earthly, but in *Adam* thy desire through lust formed this bestial grosness from and with all the Essences of the awakened vanity of the earthly property wherein heat and cold, pain, enmity and * dissolution consisteth.

* *or into.*

* *Division, corruption, or breaking asunder.*

Now my dear Love and Bridegroom, yield but thy self up into my will; I will not forsake thee in this earthly life, in thy danger; though the Anger of God

should

ſhould paſs upon thee, ſo that thou ſhouldeſt grow affrighted and diſheartened, or ſhouldeſt think that I had forſaken thee; yet I will be with thee, and preſerve thee, for thou thy ſelf knoweſt not what thine office is; Thou muſt in this time work and bear fruit; thou art the Root of this Tree, Branches muſt be produced out of thee, which muſt all be brought forth in anguiſh: but I come forth together with thy branches in their ſap, and bring forth fruit upon thy boughs: and thou knoweſt it not; for the Moſt High hath ſo ordered, that I ſhould dwell with and in thee.

Involve thy ſelf therefore into patience, and take heed of the pleaſure of the fleſh, break the will and deſire thereof, bridle it as an unruly horſe, and then I will often viſit thee in thy fiery Eſſence, and give thee my Kiſs

of

of love, and bring a Garland for thee out of Paradiſe with me, for a token of my love, and put it upon thee, in which thou ſhalt rejoyce; But I give thee not my Pearl for a poſſeſſion during this time: thou muſt continue in Reſignation, and hearken what the Lord playeth in thy Harmony in thee: Moreover, thou muſt give ſound and eſſence to thy tune out of my ſtrength and virtue: for thou art now a meſſenger of his mouth, and muſt ſet forth his praiſe and glory. For this cauſe I have now contracted my ſelf anew with thee, and ſet my Triumphant Garland upon thee, which I have gotten in the battel againſt the Devil and Death, but the Crown of Pearl wherewith I crowned thee, I have laid that aſide for thee, thou muſt wear it no more, till thou art become pure in my ſight.

III.

III.

The Soul ſaith further to the Noble Sophia.

O Thou fair and ſweet Conſort, what ſhall I ſay before thee? let me onely be commended unto thee, I cannot preſerve my ſelf: If thou wilt not now give me thy Pearl, I leave it to thy will; give me but thy Rayes of love, and carry me through this Pilgrimage. Awake thou, and bring forth what thou wilt in me, I will from henceforth be thy own, I will or deſire nothing for my ſelf, but what thou thy ſelf wilt through me; I had fooled away thy ſweet love, and not kept my faith with thee; whereby I was fallen into eternal puniſhment: but ſeeing of Love thou art come to me into the anguiſh of Hell, and haſt delivered me from torment, and received

received me again for thy Consort, I will now therefore break my will, for thy loves sake, and be obedient unto thee, and wait for thy love: I am satisfied now, that I know thou art with me in all my troubles, and wilt not forsake me.

O Gracious Love, I turn my fiery countenance to thee; O fair Crown, fetch me quickly into thee, and bring me forth from unquietness, I will be thine for ever, and never depart from thee.

The Noble Sophia *answereth the Soul very comfortably, and saith.*

MY Noble Bridegroom, be of good comfort, I have betrothed thee to me in my highest Love, and contracted me with thee in my faithfulness: I will be with thee and in thee alwaies to the end of the world; I will come to thee, and make my

my dwelling in thee, in thy Inner Quire: thou shalt drink of my Fountain, for now I am thine, and thou art mine, the Enemy shall not separate us; work thou in thy fiery property, and I will put my Rayes of love into thy working: we will plant and manure the Vineyard of Jesus Christ; afford thou the Essence of fire, and I will afford the Essence of light and the increase: be thou the fire, and I will be the water, and we will perform that in this world for which God hath ordained us, and we will serve him in his Temple which we our selves are. *Amen.*

To the Reader.

BEloved Reader, count not this an uncertain fiction, it is the true ground, and it comprehendeth in it all the Holy Scripture: for the Book of the Life of Jesus Christ is plainly set forth therein,

herein, as it hath been certainly known by the Author himself, for it hath been * his way [that he hath gone] he giveth thee the best [Jewel] that he hath; God grant his blessing [with it:] An heavy sentence and judgement is gone forth against the Mocker of this. Be thou therefore warned, [that thou mayst avoyd the Danger, and receive the Blessing.]

* Or processe or course that he hath taken.

A Morning Prayer,

Commending our selves to God when we rise, before we suffer any other thing to enter into us.

BLess me, O God the Father, Son, and holy Ghost, thou onely true God. I thank thee through Jesus Christ our Lord and Saviour, for thy protection and all other benefits: I now commend my self, both body and soul, and all that thou hast set me to

do

* Or calling. * Sensing. do in my * employment, into thy protection: be thou the beginning of my * conceptions, of my seekings and endeavours in all my doings; work thou so in me, that I may begin all things to the glory of thy Name, and accomplish them in thy Love, for the good and service of my Neighbour: send thy Angel along with me, to turn the venemous Rayes of the Devil and corrupt nature away from me: preserve me from the desire of all evil men; make all my enemies favourable to me, and bring my mind into thy Vineyard, that I may labour in my office and employment, and work as thy obedient servant therein and bless me, and all that I am to go about and do, with the blessing of thy love and mercy: (continue thy grace and love in Jesus Christ upon me, and give me a mind chearfully to follow

thy wonders; let thy holy Spirit guide me in my beginning, and so on to my last end, and be my willing and working, and accomplishing, in me. *Amen.*

An evening Prayer.

I Lift my heart to thee, O God, thou fountain of eternal life, and give thee thanks through Jesus Christ thy beloved Son our Lord and Saviour, for that thou hast stood by me, and preserved me this Day, in my condition and employment, from all mischief [that might have befallen me.] I commend now to thy disposing my condition and imployment, and the work of my hands; and humbly flie with my soul, to thee, work thou so in my soul that neither that wicked enemy, nor any other influence and desire, may come or stick fast in my soul: let my mind onely delight in thee in thy Temple, and let thy good Angel stay with me,

that I may rest safely in thy power and strength. *Amen.*

Revel. 21. 6.

I am A and Ω, the Beginning and the End, I will give unto him that is a thirst, of the fountain of the water of Life freely. He that overcometh shall inherit All, and I will be his God, and he shall be my Son.

The End of the First Book.

THE SECOND BOOK

TREATING OF True Resignation.

How Man must daily die in his own will, in Self: and how he must bring his desire into God, what he should ask and desire of God, also how he must spring up out of the dying of the sinfull man, with a new mind and will through the Spirit of Christ.

ALSO,

What the old and new Man is, and what either of them is in life, Will, and doings.

Written in the German Language, *Anno.* 1622.

By JACOB BEHMEN.

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BRITISH MUSEUM

Matth. 16. 24. Mark 8. 34. Luke 9. 23. John 12. 26.

Christ saith,

He that will follow ME, let him deny HIMSELF, and take up his Crosse, and follow ME.

Matth. 9. 27. Mark 10. 28. Luke 18. 28.

Peter saith to Christ,

Behold, we have FORSAKEN ALL, and followed THEE.

OF

OF TRUE RESIGNATION.

CHAP. I.

WE have a clear example in *Lucifer*, and also in *Adam* the first man, of what Self doth, when it getteth the light of nature to be its own, and may walk with the Understanding in its own dominion; we see it also in men learned in Arts and Sciences, that when they get the light of this outward world or nature into the possession of their reason, nothing cometh of it but pride of themselves. And yet all the world so vehemently desireth and seeketh after this light, as the best treasure; and it is indeed the best treasure this world affords, if it be rightly used.

Secondly, But while Self, *viz.*

Reaſon is enſnared and faſt bound in a cloſe and ſtrong priſon, *viz.* in the Anger of God, and in earthlyneſſe; it is very dangerous for a man to make uſe of the light of knowledg in Self, as if it were in the poſſeſſion of Self.

Thirdly, For the Wrath of the eternall and temporall Nature will ſoon take pleaſure in it, and then ſelf, and a mans own reaſon, will riſe up in pride, and break it ſelf off from the true reſigned humility towards God, and will no more eat of the fruit of paradiſe, but of the property of ſelf, *viz.* of that dominion of life, wherein good and evill are mixt: as *Lucifer* and *Adam* did; who both entred with the deſire of ſelf, into the Originall again, out of which the creatures were brought forth, and entred into [the condition of the] creatures: *Lucifer* into the Center and wrathfull Nature, into the * Matrix of the fire, and *Adam* into the earthly Nature, into the Matrix of the out-

* Or, womb, which bringeth forth fire.

outward world, *viz.* into the luſt after good and evill.

Fourthly, Which happened to them both, becauſe they had the light of underſtanding ſhining in ſelf; wherein they could behold themſelves, by which the ſpirit of ſelf went into the Imagination, (*viz.* into a deſire to get the Center,) that they might exalt themſelves, and ſo grow great, potent and more skilfull: Now when *Lucifer* ſought after the Mother of fire in his Center, and thought to raign therewith over the Love of God, and all the Angels; and when *Adam* alſo deſired to trie in the Eſſence, [what it was in] the Mother, from whence evill and good did ſpring, and brought his deſire into her of purpoſe to become skilfull and full of underſtanding thereby; Both *Lucifer* and *Adam* were captivated thereby in their * evill deſire in the Mother, and did break off themſelves from Reſignation (which pro-

* Or falſe.

ceeds from God) and so were captivated by the Spirit of the will, by the desire, in the Mother, which desire immediately did get the dominion in nature, and so *Lucifer* stuck fast in the wrathfull Source of fire, and that fire became manifest in the spirit of his will, whereby the creature in its desire became an enemy to the Love and meekness of God.

Fifthly, So also: *Adam* was immediately caught by the earthly Mother, which is evil and good, created out of the love and anger of God, and made one substance, upon which the earthly property immediately got the dominion in *Adam*, and from thence heat and cold, envy and anger, and all malice and contrariety against God, became manifest, and did bear rule in him.

Sixthly, But if they had not brought the light of knowledg into Self, then the Glasse of the knowledge of the Center, and of the Originall of the creature, viz.

of

of the power of it self, had not been manifested, from whence the Imagination and Lust did arise.

7 As also we see now a dayes it bringeth danger upon the enlightned children of God, so that when the Sun of the great Presence of Gods Holinesse shineth, by which the life passeth into triumph, and then Reason beholdeth it self therin, (as in a glasse,) and the will goeth on in self, *viz.* in its own searching, and will try [what] the Center [is] out of which the Light shineth, and will of it self force it self into it, from whence ariseth abominable pride and self love, so that * its own reason (which is but a mirrour or glasse o^f the eternall [wisedom,] supposeth it self to be greater than it is, and then whatsoever its [Reason] doth, it thinketh Gods will doth it, in it, and that it is a Prophet, and yet is but in it self, and goeth on in its own desire, in which the Center of nature suddenly raiseth it self a-

* The creature.

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* The creature.

loſt, and entreth into that own ſelf deſire of falſhood againſt God, and ſo the will entreth into ſelf-conceitedneſſe.

8 And then the flattering Devill entreth into * it, and ſifteth the Center of nature, and bringeth * evill deſires into it, ſo that a man becomes as it were drunken in ſelf, and perſwadeth himſelf that he is driven by God: by which the good beginning, (wherein the divine light did ſhine in nature,) cometh to be ſpoyled, and ſo the Light of God departeth from him.

* *Or, the creature.*
* *Or, falſe.*

9 Yet then the outward light of the outward nature remaineth ſhining in the creature (for its own ſelf throweth it ſelf thereinto) and then ſuppoſeth that it is ſtill the firſt light of God, (but it is not ſo:) and into this ſelf-conceitedneſſe, in the light of its outward reaſon, the Devill throweth himſelf again (though in the firſt light, which was divine, he was forced to depart) returning with

a

a ſeven-fold deſire, of which Chriſt ſpake, ſaying, When the unclean ſpirit departeth out of a man, he wandreth through dry places ſeeking reſt, and findeth none, and then he taketh to himſelf ſeven ſpirits worſe than himſelf, and returneth to his firſt houſe, and findeth it ſwept and garniſhed, and then he dwelleth therein, and ſo it is worſe with the man than it was before.

10 This houſe, that is thus ſwept and garniſhed, is the light of reaſon in ſelf: for if a man bring his deſire and will into God, and goeth on in abſtinence from this wicked life, and deſireth the love of God, then that Love will manifeſt it ſelf to him with its moſt friendly and chearfull countenance, by which the outward light alſo is kindled; for where the light of God is kindled, there all will be light, the Devill cannot ſtay there, he muſt depart thence: and then he ſearcheth through the Mother of the Originall of life, *viz.* the Center, but it is become a dry * feeble place:

* Or, barren.

place: the anger of God, *viz.* the Center of nature, is in its own property altogether * feeble, lean and dry, and cannot get the dominion, in the wrathfull property. Satan searcheth through these places to find an open gate to enter with the desire, and so sift the soul that it might [come to] exalt it self.

* Or barren.

11 And now if the spirit of the will of the creature, doe throw it self with the light of reason into the Center, *viz.* into Self, and entreth into self conceitedness, then it goeth forth again from the light of God: and then the Devill findeth an open gate for him to enter in at, and a garnished house to dwell in, *viz.* the light of reason: and then he taketh to himself the seven forms of the property of life in self, *viz.* the flatterers which are departed from God into Self. And there he entreth and putteth his desire into the lust of Self, and evill Imaginations: wherein the spirit of the will beheld-

beholdeth it self in the forms of the properties of life, in the outward light, and there that man sinketh into himself, as if he were drunk, and then the stars lay hold on him, and bring their strong constellations into him *, that he might seek the wonders of God there, that so they may manifest themselves therein: For all creatures groan, and long after God. And though the starrs cannot apprehend the Spirit of God, yet they had rather have a house of light wherein they may rejoyce, than a house shut up, wherein they can have no quiet.

* Into outward Reason.

12. Then this man goeth on, as if he were drunk in [the light of the outward reason: which is called] the starrs, and apprehendeth great and wonderfull things, and hath a continuall guide in them: and then the Devill presently observeth, where any gate standeth open for him, where he may kindle the Center of life, that so the spirit of the will may mount aloft in pride, in self-conceit, or

covetousnesse; from whence self-arrogancy ariseth, the will of reason desiring to be honoured: for it supposeth it hath attained the sum of all happinesse, when it hath gotten the light of reason, and can judg the * house that is shut up, which nevertheless God can well unlock; He now supposeth, that the honor is due to him, because he hath gotten the understanding of reason, and never considereth that the Devill maketh himself merry with his desire in his seven forms of life, of the Center of nature, nor what abominable errour he setteth up.

* Or, of hidden mysterie.

13 From this understanding, false Babell is brought forth in the Christian Church on earth, where men rule and teach by the conclusions of reason, and have set the childe (which is drunk in its own pride and self-covetousnesse,) as a faire Virgin upon the Throne.

14 But the Devill is entred into its seven forms of life of the Center

ter, *viz.* into its own ſelf, [conceited] reaſon, and continually bringeth his deſire into this trimmed Virgin: which the ſtarrs receive. He is her Beaſt on which ſhee rideth well adorned in her own forces of life, as may be ſeen in the Revelations; Thus it hath taken into poſſeſſion the outward glance of divine holineſſe, *viz.* the light of Reaſon, and ſuppoſeth it ſelf to be the fair child in the houſe; but the Devill hath his lodging within it.

15 And thus it is with all theſe that have been once enlightened by God; and after goe forth again from true reſignation, and wean themſelves from the true milk of their Mother, *viz.* true humility.

The way which a true Chriſtian muſt follow.

16 REaſon will object and ſay: Is it not right for a man to attain the light

light of God, and also the light of the outward nature and reason, that he may be able to order his life wisely, as the Scripture saith.

17 Yes, it is very right, nothing can be more profitable to a Man, neither can any better thing happen to him; Nay it is a treasure above all earthly treasures, for a man to have the light of God and of time, for it is the eye of time and of eternity.

18 But mark how thou ought-est to use it; the light of God first manifesteth it self in the soul; it shineth forth, as light from a candle, and kindleth the outward light of reason immediately: yet it yeeldeth not it self wholly up to reason to be under the dominion of the outward man; no, the outward man beholdeth himself in this, through shining lustre, as he doth his likeness in a looking-glasse; he presently learneth to know himself, which is good & profitable for him.

19 And when he doth so, Reason, which

which is the creaturely self, cannot do better than to behold it self in the self of the creature, nor to enter with the will of the desire into the Center, in seeking it self, if it do, it breaketh it self off from of the substance of God, (which riseth together with the light of God, of which the soul ought to eat, and refresh it self therewith,) and eateth of the outward substance and light, and thereby draweth the venome into it self again.

201 The will of the creature ought to sink wholly into it self, with all its reason and desire, accounting it self an unworthy child, that is, no whit worthy of this so high a grace, nor should it arrogate any knowledg or understanding to it self, or desire and begge of God to have any understanding in its creaturely self: but sincerely and simply sink it self into the grace and love of God in Christ Jesus, and desire to be as it were dead to it self, and its own reason in the divine life, and wholly

resign

resign it self to the life of God in love, that he may doe how and what he will with it, as with his own instrument.

21 Its own reason ought not to enter upon any speculation in divine, or in the ground, [or foundation] of humane matters; nor to will and desire any thing but the grace of God in Christ: and as a child continually longeth after the breasts of the Mother, so must its hunger continually enter into the love of God, and not suffer it self to be broken off from this hunger by any means, when the outward reason triumpheth in the light, saying; I have the true child; but then the will of the desire must bow it self down to the earth, and bring it self into the deepest humility and simple ignorance, and say; thou art foolish, and hast nothing but the grace of God: thou must wrap thy self up into that, with great humility, and become nothing at all in thy self; and neither know nor love thy self;

self; all that thou hast, or is in thee, must esteem it self as nothing, but a meer Instrument of God, and then must bring the desire onely into Gods mercy, and goe forth from all thy own knowing and willing, and esteem it as nothing at all, nor must thou ever entertain any will to enter into it again.

22 As soon as this is done, the naturall will entreth into weakness, and then the Devill is not able to sift it thus any more with his * evill desire, for the places of his rest become very * weak and dry, and then the holy Spirit [proceeding] from God, taketh possession of the forms of life, and maketh his dominion prevail, *viz.* He kindleth the forms of life with his flames of love; and then the high skill and knowledg of the Center of all * Things ariseth, according to the inward and outward Constellation of the creature, in a very subtile drying fire, with great delight, and desire to sinck down into that light, and esteem it self

* *Or, false.*

* *Or, fruitlesse, or barren.*

* *Essences or substances.*

self nothing; and thinketh it self to be unworthy of it.

23 And thus its own desire pierceth into that nothing (*viz.* into that wherein God createth,) and doth what he will therein: and the Spirit of God springeth forth through the desire of the resigned Humility: And so the humane self immediately followeth the Spirit of God in trembling and joy of Humility; and so it may behold what is in time and eternity; for all is present before it.

24 When the Spirit of God riseth up as a fire, and the flame of Love, then the spirit of the soul descendeth, and saith, Lord, glory be to thy Name, not to me; Thou art able to take vertue, power, strength, wisdom and knowledg: doe as thou wilt, I can doe nothing, I know nothing; I will go no whither, but whither thou leadest me as thy instrument, doe thou in me and with me what thou wilt.

25 In such an humble and totall

Resigna-

Resignation, the spark of Divine power falleth into the Center of the forms of life (as a spark into Tinder) and kindleth it, *viz.* the * fire of the soul, (which *Adam* made to be a dark coal in himself,) so that it glimmereth. And when the light of Divine power hath kindled it self therein, the creature must goe on as an instrument of Gods Spirit, and speak what the Spirit of God * telleth it: and then it is no more in its own proper possession, but it is the instrument of God.

* The earnest zeal.

* Or prompteth it.

16 But the will of the Soul must without ceasing in this fiery driving sink into nothing, *viz.* into the deepest humility in the sight of God. For no sooner doth the will of the soul in the least measure goe on in its own speculation, or searching, but *Lucifer* layeth hold of it in the center of the forms of life, and sifteth it, so that it entreth into Self: it must therefore continue close to resigned humility, as a Well doth to its Fountain, and must suck and drink of Gods Fountain,

tain, and not depart from the wayes of God at all.

27 For, as soon as the soul eateth of it Self, and of the light of outward Reason, it goeth on in its own opinion; and then its doings, which it sets forth for Divine, are but from the outward Constellation, which presently then layeth hold on the soul, and maketh it dry, and then the soul goeth on in Errours, till it yeeld it self up again into Resignation, and acknowledging it self anew to be a defiled child, resisteth reason, and so getteth the love of God again, which is harder to doe now, than it was at first: for the Devill bringeth in strong doubts, he will not easily leave his Port of prey.

28 This may be seen clearly in the Saints of GOD from the beginning of the world; that many who have been driven by the Spirit of God, have yet oftentimes departed from Resignation into Self, *viz.* into their own reason and will, in which Satan hath cast them into

sins

sins, and into the anger of God, as appeareth by DAVID and SOLOMON, also by the Patriarchs, Prophets, and Apostles, who have oftentimes committed great Errours, when they have departed from Resignation into Self, *viz.* into their own reason and lust.

29 Therefore it is necessary for the children of God to know how to behave themselves when they will learn the way of God. They must beat down and cast away their very thoughts, & desire nothing, nor have the least will to learn any thing, unlesse they find themselves to be in true Resignation, so that Gods Spirit, leadeth, teacheth and guideth mans Spirit, and that the human will which is addicted to it self, be wholly broken off from its own lust and resigned in God.

30 All speculation in the wonders of God is very dangerous, for the Spirit of the will may soon be captivated therewith; unless the spirit of the will goeth or walketh after the Spirit of God, and

then it hath power in the resigned Humility, to behold the wonders of God.

31 I doe not say that a man should search and learn nothing in naturall Arts and Sciences; no, for it is profitable for him: but a man must not begin with his own reason. Man ought not onely to govern his life by the light of outward reason, which is good in it self; but he must sink with that light into the deepest humility before God, and set the Spirit and will of God first in all his searching, so that the light of reason may see through the light of God. And though Reason doe know much, it must not arrogate to it self as if it were in its own possession, but give glory to God, to whom alone wisdome and knowledg doth belong.

32 For the more Reason sinketh it self down into simple humility in the sight of God, and the more unworthy it accounts it self in its sight, the more it dieth from self-desire, and the

the more the Spirit of God pierceth through it, and bringeth it into the highest knowledge; so that it may behold the great wonders of God. For the Spirit of God worketh onely in resigned humility, in that which neither seeketh nor desireth it self. The Spirit of God taketh hold of whatsoever desireth to be simple and lowly before him, and bringeth it forth in his wonders; he hath pleasure onely in those that fear and bow themselves before him.

33. For God hath not created us for our selves onely, but to be instruments of his wonders, by which he desireth to manifest his wonders. The resigned will trusteth God, and expecteth all good from him; but self-will ruleth it self, for it is broken off from God. All that self-will doth, is sin, and against God, for it is gone out of that order (wherein God created it) into disobedience,

and desireth to be its own Lord and Master.

34. When its own will dyeth from it self, then it is free from sin; for it desireth nothing but that which God desireth of his creature; it desireth onely to do that for which God hath created it, and that which God will do by it; and though it is and must be the doing, yet it is but the instrument of the doing, by which God doth what he will.

Note what true faith is.

35. For this is the true Faith in Man, *viz.* to dye from himself, *viz.* from his own desire; and in all his beginnings and designs, to bring his desire into the will of God, and arrogate the doing of nothing to himself, but esteem himself in all his doings, to be but a Servant or Minister of God, and to think that all he doth, or goeth about, is for God; for in such an intention the Spirit of God leadeth him into true up-

uprightness and faithfulness towards his neighbour: for he thinketh thus with himself: I do my work not for my self, but for God, who hath called and ordained me to do it, as a servant in his Vineyard: he liftneth continually after the voyce of his Master, who within him commandeth him what he shall do: The Lord speaketh in him, and biddeth him do it.

26. But Self doth what outward reason from the stars commandeth, into which reason the Devil bringeth himself flying in with his desire. All whatever Self doth, is without the will of God, and it is done altogether in the phantasie, that the anger of God may accomplish its pastime therewith.

37. No work which is done without the will of God, can reach the Kingdome of God, it is all but an unprofitable * Imagery in

* Carved work.

this great turmoyling of mankind: for nothing is pleaſing to God, but what he himſelf doth by the will, [as his inſtrument.] For there is but one onely God in the Eſſence of all Eſſences, and all that which worketh with him in that Eſſence, is one Spirit with him: but that which worketh in its ſelf, in its own will, is in it ſelf without [being under] his dominion; it is indeed [under] or in that Dominion wherewith he ruleth every life, but not in [or under] that holy Divine Government in himſelf, but in the dominion of Nature, wherewith he governeth evil and good; nothing is divine, which walketh and worketh not in the will of God.

38. Chriſt ſaith, Every plant which my heavenly Father hath not planted, ſhall be rooted out, and burnt in the fire: All the works of man which he hath wrought without

without the will of God, shall be burnt up in the last fire of God, and given to the wrath of God, *viz.* to the pit of darkness to recreate it self withall: For Christ saith, He that is not with me is against me, and he that gathereth not with me, scattereth. Whosoever worketh, and doth it not in a resigned will, with confidence in God, he doth but make desolate and scatter, it is not acceptable to God; nothing is pleasing to him but that which himself willeth with his Spirit, and doth himself by his own instrument.

39. Therefore whatsoever is done by the conclusions of humane Self, in matters of the divine will, and knowledge, is a meer Fiction, or Fable, and it is *Babel*, and is but a work of the stars, and of the outward world, and not acknowledged by God to be his work; but it is the play of the wrestling wheel of Nature,

wherein good and evil wrestle one with the other, what the one buildeth, the other destroyeth. And this is the great misery of vain turmoylings, all which belongeth to the judgement of God to decide the quarrel.

40. Whosoever therefore worketh or laboureth much in such turmoylings, he worketh but for the judgement of God: for no whit of it is perfect and * permanent, it must all be separated in the putrifaction. For that which is wrought in the anger of God, will be received thereby, and shall be kept in the mysterie of its desire, to the day of Gods judgement, where evil and good shall be severed.

* Or durable.

41. But if a man turn and go forth from himself, and enter into the will of God, then also that good which he hath wrought in himself, shall be freed from the evil which he hath wrought. For

Isaiah

Isaiah saith, Though your sins be as red as scarlet, if ye turn and repent, they shall become as wool, white as snow: for the evil shall be swallowed up in the wrath of God into death, and the good shall go forth as a sprout out of the wild earth.

CHAP. II.

1. WHosoever intendeth to work any thing that is good and perfect, wherein he hopeth eternally to rejoyce, and enjoy it, let him depart from himself, *viz.* from his own desire, and enter into Resignation, into the will of God, and work with God: and though the earthly desire of Self in flesh and bloud cleaveth to him, yet if the will of the soul do not receive that desire into it, Self cannot perform any work: for the resigned will continually destroyeth the being of Self again, so that the anger of God

God cannot reach it; but if it should happen to reach it sometime, as it may so come to pass, yet the resigned will prevaileth with its power, and then it beareth the figure of a victorious work in the wonders, and may inherit the * filiation. Therefore it is not good to speak or do any thing, when Reason is kindled in the desire of Self; for then the desire worketh in the anger of God, by which a man would suffer loss: for his work is brought into the anger of God, and kept there to the great day of Gods judgement.

* Or *Childship.*

* Or *false.*

2. Every * evil desire, whereby a man thinketh craftily to gather to himself much of the world from his neighbour, to the hurt of his neighbour, is taken into the anger of God, and belongeth to the judgement, wherein all things shall be made manifest, and every power, and * Essence, both in good and evil, shall

* Or *being.*

shall be presented to every one in the mysterie of the revelation.

3. All evil works done purposely, belong to the judgement of God: but he that turneth, he goeth out from them, and those his works belong to the fire. All things shall and must be made manifest in the end: for therefore God brought his working power into essence, that the love and anger of God might be made manifest, and be a representation of Gods deeds of wonder, to his glory.

4. And every creature must know, that it should continue in that [condition] wherein it was created, or else it doth run on into a contrary will, and into enmity to the will of God, and bringeth it self into pain: For a creature which is created of darkness, hath no pain in the darkness: As a venemous Worm hath no pain in its venome, the venome is its life; and if it should lose its

venome, and have some good thing in stead thereof brought into it, and be made manifest in its essence, this would be pain and death to it, and so also the evil is pain and death to the good.

5. Man was created of, for, and in Paradise; of, for, and in the love of God; but if he bring himself into anger, which is as a poysonous pain and death; then that contrary life is a pain and torment to him.

6. If the Devil had been created of the wrathfull Matrix, for, and in Hell, and had not had the divine * *Ens*, he could have no pain in Hell: but he being created for, and in Heaven, and yet did stir up the source or property of darkness in himself, and did bring himself totally into darkness; therefore the light is now a pain to him, *viz.* an everlasting despairing of Gods grace, and a continual enmity; being

* Or essence.

God

God cannot endure him in himself, but hath spewed him out: and therefore the Devil is angry and wrathfull against his own Mother, (of whose Essence and Being he hath his original) *viz.* the eternal Nature, which keepeth him prisoner in his own place, as a revolter, or fallen spirit, and supporteth it self in him, with its property of anger and wrath. And seeing he would not help forward the delight of the Divine joy, therefore he must now do the contrary, and be an enemy against goodness. For, of God, and in him, are all things, darkness and light, love and anger, fire and light; but he calleth himself God onely, as to the light of his love.

7. There is an eternal contrariety between darkness and light; neither of them comprehendeth the other, and neither of them is the other; yet there is but one

onely

onely Essence, Being, or Substance, wherein they subsist: but there is a difference in quality and will, and yet the Essence or Substance is not divided, but a Principle maketh the division; so that the one is a nothing in the other, and yet it is there, but not manifest in the property of that thing wherein it is.

8. For the Devil continued in his own Dominion, or Principality, but not in that wherein God created him, but in the aking, painfull birth of eternity, in the center of Nature, and the property of wrath, in the property which begetteth darkness, anguish and pain. Indeed he is a Prince in the place of this world; yet in the first Principle, in the Kingdome of Darkness, in the * Pit.

* Or, Abyss.

9. But not in the Kingdome of the Sun, Stars, and Elements, he is no Lord or Prince therein, but in the wrathfull part, *viz.* in the

the root of the evil of every thing, and yet he hath no power to do what he pleaseth with it.

10. For there is some good in all things, which holdeth the evil captive, and shut up in the thing; there he can walk and rule onely in the evil, when it stirreth up an evil desire in it self, and bringeth its desire into wickedness; which the inanimate creatures cannot do: but man can do it through the inanimate creature, if he bring the center of his will, with the desire, out of the eternal center into it, which is an Inchantment, and false Magick. The will of the Devil can also enter into that whereinto Man bringeth the desire of his soul (which is also from the eternal) in wickedness.

11. For the original of the soul, and of Angels, out of the Eternal, is the same. But the Devil hath no power more over the time,

[or

[or temporary condition] of this world, but in the * great *Turba*; whereſoever that kindleth it ſelf in the eternal and natural wrath, there he is buſy, as in wars, fighting and ſtrife, as alſo in great tempeſts without water: in the fire he proceedeth as far as the * *Turba* goeth, in great ſhowers and tempeſts of thunder, lightning and hail; but he cannot direct them; for he is not Lord or Maſter in them, but Servant.

* Or *Turba magna*, the Curſe.

* Miſchief, or hurt.

12. Thus the creature ſtirreth up, with the deſire, good and evil, life and death. The Humane Angelical deſire ſtandeth in the center of the eternal Nature (which is without beginning) and wherein it kindleth it ſelf, whether in good or evil, it accompliſheth its work in that.

13. Now, God created every thing for, and in that wherein it ſhould be, the Angels for and in Heaven, and Man for & in Paradiſe:

dise: if therefore the desire of the creature go forth from its own mother, then it entreth into the contrary will, and into enmity, and it is tormented with the contrariety therein, and so a false will ariseth in a good: and thence the good will entreth into its nothing again, *viz.* into the end of Nature and Creature, and so leaveth the Creature in its own [evil, or] wickedness, as appeareth by *Lucifer*, and also by *Adam*, and had not the will of the love of God met with him, and of meer mercy entred into the humanity again, there could be no good will in man.

14. Therefore all speculation, and searching about Gods will, is a vain thing, without the mind be converted: For when the mind standeth captivated in the self-desire of the earthly life, it cannot comprehend [what] the will of God [is,] it runneth on but in Self,

Self, from one way into another, and yet findeth no rest; for self-desire evermore bringeth disquietness: but when it sinketh it self wholly into the mercy of God, desiring to dye from it self, and to have Gods will for a guide to the understanding, so that it acknowledgeth and esteemeth it self as nothing, and willeth nothing but what God will: and then if the desire of anger in the earthly flesh, go along or joyneth with the Devils imagination, and assaulteth the will of the soul, then the resigned desire crieth to God, and saith, Abba, loving Father, deliver me from the evil: And then (though the earthly will should grow too strong in the wrath of God by the infection of the Devil) the desire of anger would work but in, or upon it self; as St. *Paul* saith, Now, if I sin, I do it not, but sin that dwelleth in my flesh: also, now I serve

the

the Law of God in my mind; but in my flesh, the law of sin. *Paul* meaneth not, that the will should consent in the will of the flesh; but sin is so strong in the flesh, *viz.* the awakened anger of God in self, that oftentimes it is brought into lust by force, through the * evil provocations of wicked men, or else by beholding worldly pomp and glory, so that it wholly bedeafeth the resigned will, and ruleth by force.

* *Or conceive.*

15. Now, when sin is wrought in the flesh, then the wrath sporteth it self therewith, and catcheth at the resigned will, and then the resigned will cryeth to God for deliverance from the evil, and prayeth that God would remove the sin away from it, and bring sin into the center, *viz.* into death, that it might dye.

16. And St. *Paul* saith further, Now there is no condemnation to those that are in Christ Jesus, that

that are called according to the purpose of God, that is, those that in that purpose of God (in which God called man) are again called in the same calling, to stand again in that purpose of God, wherein he created man to be his likeness, and image of him.

17. So long as a mans own will standeth in Self, so long it is not in the purpose and calling of God, it is not called, for it is gone forth from its own place: but when the mind turneth it self back again into the calling, *viz.* into Resignation, then the will is in the calling of God, *viz.* in the place for, and in which God created it, and then it hath power to become the child of God, as it is written, He hath given us power to become the children of God.

18. The power which he hath given us is his purpose, for, and in which he created Man in his

s Image, this God hath brought
ain into the humanity, and he
th given power unto that power
break the head of sin in the
sh, *viz.* the will and desire of
e Serpent; that is, the resigned
ill in Christ treadeth upon the
ad of the desire of the sinfull
ill of the Serpent, and killeth
ain the sins which were com-
itted. This power that is given,
cometh a death to death, and
power of life to life.

19. Therefore no man can
ake any excuse, as if he could
t will. Indeed, while he stick-
h fast in himself, in his own
sire, and serveth onely the law
sin in the flesh, he cannot: For
is kept back, as being a servant
sin; but when he turneth the
nter of his mind away, and
rneth it into the will and obe-
ence of God, then he can.

20. Now, the center of the
ind is [come] out of eternity, out
of

of Gods Omnipotence, it can bring it self into what it will, and whither it will: for that which is out of the eternal, hath no Law; but the will hath a law to obey God, and is born out of the mind, and it must not rend itself away from that, out of which God created it.

21. Now, God created the will of the mind for and in Paradise to be a companion with him in the Kingdome of divine joy, it ought not to have removed it self from thence; but since it hath removed it self from thence, God hath brought his will again into the flesh, and in his new-brought in will hath given us power to bring our will into it, and to kindle a new light in it, and so to become his children again.

22. God hardneth no man but his own will, which * goeth on in the flesh of sin, that hardneth the mind, *viz.* the will of

* Or Persevereth.

Self

elf bringeth the vanity of this
orld into the mind, and so the
ind is shut up, and continueth so.

23. God, so far as he is called
od, and is God, cannot will any
vil; for there is but one only will
God, and that is eternal love,
desire of that which is his like,
iz. Power, Beauty, and Virtue.

24. God desireth nothing but
hat is like his desire; his desire re-
iveth nothing but what it self is.

25. God receiveth no sinner
nto his power and vertue, un-
ss the sinner go forth from his
ns, and entreth with the de-
re into him: and he will not
ast out them that come unto
im; he hath given to the will
n open gate in Christ, saying,
ome unto me all ye that are
eavy laden with sins, I will re-
esh you; take my yoke upon
ou, that is, the Cross of the enmi-
y in the flesh, which was the yoke
f Christ, who must bear it for the
sins

sins of all men. This cross the r
signed will must take upon it,
the evil earthly sinfull flesh, a
bear it after Christ in patience
in hope of deliverance, and
waies break the head of the Se
pent with the resigned will of t
soul, in Christs will and Spiri
and kill and destroy the earth
will in Gods anger, and not l
it rest on a soft bed when sin
committed, thinking I will r
pent one time or other.

26. No, no, the earthly w
groweth strong, fat and wanto
upon this soft bed: But so soo
as the breath of God shineth i
thee, and sheweth sin to thee
the will of the soul must sink
self down into the passion a
death of Christ, and wrap it se
up close in it, and take the pa
sion of Christ into its possession
and be a Lord over the death
sin by the death of Christ, an
kill it and destroy it in the dea
of Christ. 27

27. It must dye, though it be never so unwilling: Be at enmity with the voluptuous earthly flesh, give it not what it would have; let it fast and suffer hunger till its tickling cease; account the will of the flesh thy enemy, and do not what the desire in the flesh will, and then thou shalt bring a death into the death in the flesh.

28. Regard not any scorn of the world, think they do but scorn thy enemy, and that it is become a fool to them; nay, do thou thy self account it thy fool, which *Adam* caused thee to have in thee, and suffered to be thy false heir. Cast the son of the bondwoman out of the house, (that strange child which God did not give to be in the house of life in *Adam* at the beginning) for the son of the bondwoman must not inherit with the son of the freewoman.

29. The

29. The earthly will is but the son of the Bondwoman: for the four elements should have been mans servants, but *Adam* hath brought them into * filiation: Therefore God said to *Abraham*, when he had opened the covenant of the promise in him, Cast out the son of the bondwoman, for he shall not inherit with the son of the free. This [son of the] Free is Christ, which God of his grace hath brought again into the flesh for us, *viz.* a * new mind, wherein the will, *viz.* the eternal will of the soul, may draw and drink the water of life, of which Christ speaketh, saying, Whosoever shall drink of this water that he will give us, it shall spring up in him, and be a Fountain of eternal life. This Fountain is the renovation of the mind of the soul, *viz.* the eternal *Astrum* [or Constellation] of the eternal Nature, *viz.* of the creaturely property of the soul.

* Or Childship.

* Renewed mind.

30.

30. Therefore I say, that all fictions and devices, to come to God by, let them have what name soever they will, which men contrive and invent for waies to God, are lost labour and unprofitable, without a new mind. There is no other way to God, but a new mind, which turneth from wickedness, and entreth into repentance for the sins it hath committed, and goeth forth from its iniquity, and willeth it no more, but wrappeth its will up in the death of Christ, and with all earnestness dyeth from the sin of the soul in the death of Christ, so that the mind of the soul willeth sin no more.

31. And although all the Devils did follow him hard, and did go with their desire into the flesh, yet the will of the soul should stand still and hide it self in the death of Christ, willing and desiring nothing but the Mercy of God.

32. No hypocritical flattery, or outward comforting ones self, availeth at all, as when men will cover sin and iniquity in the flesh, with the satisfaction of Christ, and remain in Self still. Christ saith, Except ye turn and become as children, ye shall not see the Kingdome of God: the mind must become as wholly new as in a child, that knoweth nothing of sin. Christ saith also, Ye must be born anew, or else ye shall not see the Kingdome of God. There must arise a will wholly new, in the death of Christ, it must be brought forth out of Christs * entring into the humanity, and rise in Christs resurrection.

* Or Incarnation.

33. Now before this can be done, the will of the soul must dye in the death of Christ first; for in *Adam* it received the son of the bondwoman, *viz.* sin into it. This, the will of the soul must first cast out, and the poor captive

soul

soul must wrap it self up in the death of Christ earnestly, with all the power it hath; so that the son of the bondwoman, *viz.* sin, in it self, may dye in the death of Christ.

34. Truly, sin must dye in the will of the soul, or else there can be no vision of God; for the earthly will in sin, and the anger of God, shall not see God: but Christ that came into the flesh. The soul must put on the Spirit and Flesh of Christ: it cannot inherit the Kingdome of God in this earthly Tabernacle; for the kingdome of sin hangeth to it outwardly, which must putrifie in the earth, and rise again in new power.

35. Hypocrisie, flattery, and verbal forgiveness, availeth nothing, we must be children, not by outward imputation, but born of God from within, in the new man, which is resigned in God.

36. All such flattering of our

selves, in saying, Christ hath paid the Ransome, and made satisfaction for sin, he is dead for our sins: if we also do not dye from sin in him, and put on his merit in new obedience, and live therein, all is false, and a vain frivolous comfort.

37. He that is a bitter enemy and hater of sin, he can and may comfort himself with the sufferings of Christ; he that doth not willingly see, hear, nor taste sin, but is at enmity with it, and would willingly alwaies do that which is well and right, if he knew but what he ought to do: he that is such a one, I say, hath put on the Spirit and will of Christ.

38. The outward flattery of being accounted a child of God by imputation or external application, is false and vain: the work done in the outward flesh only, doth not make the child of God, but the working of Christ in

the Spirit, maketh, and is the child of God; which working is so powerfull in the outward work, that it shineth forth as a new light, and manifesteth it self to be the child of God in the outward work of the flesh.

39. For if the eye of the soul be light, then the whole body is light in all its members. Now if any boast himself to be the child of God, and yet suffereth the body to burn in sins, he is not yet capable of being a child, but lyeth captive in the fetters of the Devil, in great darkness: and if he do not find in himself an earnest will burning in him, of well-doing in love; then his pretence is but an invention of Reason, proceeding from Self, which cannot see God, unless it be born anew, and shew forth in its power and vertue, that it is his child: For there is no fire but hath light in it: and if the divine

fire be in the mind, it will shine forth, and the mind will do that which God will have done.

40. But perhaps thou wilt say, I have a will indeed to do so, I would willingly do it, but I am so hindred, that I cannot.

41. Yes, thou vile man, God draweth thee to be his child, but thou wilt not; the soft cushion in evil, is dearer to thee than so; thou preferrest the joy of wickedness before the joy of God, thou wholly stick'st fast in Self still, and livest according to the law of Sin, and that hindreth thee: thou art unwilling to dye from the pleasure of the flesh, and therefore thou art not in the filiation, and yet God draweth thee to it, but thou thy self wilt not.

41. O how fine a thing would *Adam* think it to be, if he might be taken into Heaven with this will [of the voluptuous flesh] and to have the child of wickedness,

that

that is full of deceit, set upon the Throne of God. *Lucifer* also would fain have had it so, but he was spewed out.

42. It is a troublesome thing to mortifie the evil will, none are willing to have it so: we would all willingly be the children of God, if we might be so with this * garment, but it cannot be. This world passeth away, and the outward life must dye; what good can the childhood in the mortal body do me?

* Or Fleshly lust.

43. If we would inherit the filiation, we must also put on the new man, which can inherit the filiation, which is like the deity. God will have no sinner in Heaven, but such as are born anew, and become children, which have put on Heaven.

44. Therefore it is not so easy a matter to become the children of God, as men imagine. Indeed it is not a burthensom thing

to him that hath put on the filiation, whose light shineth; for it is joy to him. But to turn the mind, and destroy Self, there is a strong continual earnestness requisite, and such a purpose, that if the body and soul should part asunder by it, yet the will should persevere constantly, and not enter again into Self.

45. A man must wrestle so long, till the dark center that is shut up so close, break open, and the spark in the center kindle, and from thence immediatly the Noble * Lilly-branch sproureth, as from the divine grain of Mustard-seed, as Christ saith. A man must pray earnestly, with great humility, and for a while become a fool in his own reason, and see himself as void of understanding therein, untill Christ be formed in this new incarnation.

* Or *Lilly-twig.*

46. And then when Christ is born, *Herod* is ready to kill the child,

child, which he seeketh to do outwardly by persecutions, and inwardly by temptations, to try whether this Lilly-branch will be strong enough to destroy the kingdome of the Devil, which is made manifest in the flesh.

47. Then this destroyer of the Serpent is brought into the wilderness, after he is baptized with the holy Spirit, and tempted and tryed whether he will continue in Resignation in the will of God: he must stand so fast, that if need require, he would leave all earthly things, and even the outward life, to be a child of God.

48. No temporal honour must be preferred before the filiation; but he must with his will leave and forsake it all, and not account it his own, but esteem himself as a servant in it onely, in obedience to his Master; he must leave all worldly propriety. We do not mean that he may not

have, or possess any thing; but his heart must forsake it, and not bring his will into it, nor count it his own; if he set his heart upon it, he hath no power to serve them, that stand in need, with it.

49. Self onely serveth that which is temporary; but Resignation hath rule over all that is under it. Self must do what the Devil will have it to do in fleshly voluptuousness, and pride of life; but Resignation treadeth it under with the feet of the mind. Self despiseth that which is lowly and simple; but Resignation sitteth down with the lowly in the dust: it saith, I will be simple in my self, and understand nothing, lest my understanding should exalt it self, and sin: I will lye down in the Courts of my God at his feet, that I may serve my Lord in that which he commandeth me: I will know nothing

nothing my self, that the commandment of my Lord may lead and guide me, and that I may onely do what God doth through me, and will have done by me: I will sleep in my self untill the Lord awaken me with his Spirit; and if he will not, then will I cry out eternally in him in silence, and wait his commands.

50. Beloved brethren, men boast much nowadaies of faith, but where is that faith? The modern faith is but the Historie. Where is that child, which believeth that Jesus is born? If that child were in Being, and did believe that Jesus is born, it would also draw near to the sweet child Jesus, and receive him, and nurse him.

51. Alas! the Faith nowadaies is but Historical, and a meer knowledge of the story, that the Jews killed him, that he left this world, that he is not King

on

on earth in the animal man: but that men may do what they list, and need not dye from sin, and their evil lusts: All this the wicked child Self rejoyceth in, that it may fatten the Devil by living deliciously.

52. This sheweth plainly, that true faith was never weaker and feebler since Christs time, than it is now, when nevertheless the world cryeth aloud, and saith, we have found the true faith, and contend about a child, so that there was never worse contention since men were on earth.

53. If thou best *Zion*, and hast that new-born Child which was lost and is found again; then let it be seen in power and vertue, and let us openly see the sweet Child JESUS brought forth by thee; and that we may see that thou art his Nurse: if not, then the children in

Christ

Christ will say, thou hast found nothing but the Historie, *viz.* the Cradle of the Child.

54. Where hast thou the sweet child Jesus, thou that art exalted with the Historie, and with thy false and seeming faith? O how will the Child Jesus visit thee once in the Fathers * property, in thy own *Turba* which thou hast sacted. It calleth thee now in thy love, but thou wilt not hear: for thy ears are stopt with covetousness and voluptuousness, Therefore the sound of the Trumpet shall once shiver thee with the hard thunder-clap of thy *Turba*, and awaken thee, if perhaps thou wilt yet seek and find the sweet child Jesus.

* Or propensity of anger.

55. Beloved brethren, this is a time of seeking, of seeking and of finding. It is a time of earnestness, whom it toucheth it toucheth home: he that watcheth shall hear & see it; but he that sleepeth in

in sin, and saith in the fat daies of his belly. All is peace and quiet; we hear no sound from the Lord, he shall be blind. But the voyce of the Lord hath sounded in all the ends of the earth, and a * smoke riseth, and in the midst of the smoke there is a * great brightness and splendor.

* Is the trouble that is upon the face of the earth.

* Is the Divine light in his children.

Ha le lu-Jah. *Amen.*

Shout unto the Lord in Zion: For all Mountains and Hils are full of his Glory: he flourisheth like a green Branch, and who shall hinder it?

Ha le lu-Jah.

The end of the second Book.

THE THIRD BOOK, OF REGENERATION, OR, The New-Birth;

Shewing how he that earnestly seeketh salvation, must suffer himself to be brought out of the confused and contentious *Babel* by the Spirit of Christ, that he may be born anew in the Spirit of CHRIST, and live to him onely.

Written in the *German* Language, *Anno* 1622.

By JACOB BEHMEN.

LONDON,
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REVEL. 18. 4.

Come out of Babylon, *my people, that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins have reached unto Heaven, and God hath remembred her iniquity.*

THE AUTHORS Preface to the Reader.

Though I have in my other Writings set down a clear Description of Regeneration, or the New Birth, from the ground thereof: yet because every one hath them not, neither hath every one the capacity to understand them; I have therefore, as a service, to the simple children of Christ, here set down a short sum concerning the New Birth.

But if any desire to search the deep Ground from whence all floweth, and have the gift to understand it, let them read these Books following.

I. The

I. The three Principles of the Divine Essence.

II. The three-fold life of Man.

III. The 40 Questions of the Original Essence, Substance, Nature, and Property of the Soul.

IV. The Incarnation and Birth of Jesus Christ the Son of God; also of his suffering, death, and resurrection.

V. The six points treating of the three words, how they are in one another as one, and yet make three Principles, *viz.* three Births, or Centers.

VI. The *Mysterium Magnum*, [which is an Interpretation upon *Genesis*.

And in them he shall find all that he can ask, and that as deep as the mind of man is able to reach. I have written this for the true Israelites (that is, for the hungry and thirsty Harts that long after the Fountain of Christ)

who

who are my fellow members in the Spirit of Christ: But not for the Ishmaelites and Scorners: For they have a Book within them, wherewith they vex, persecute, and suppress the children of Christ that are under the Cross; and yet, though it be against their wils, they must be servants to the children of Christ, though indeed they do not understand so much

OF REGENERATION.

CHAP. I.

Shewing how Man should consider himself.

1. CHRIST said, *Except ye turn, and become as children, ye shall not see the Kingdome of God.* Again, he said to *Nicodemus, Except a man be born anew of Water, and of the Spirit, he cannot enter into the Kingdome of God: For that which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit*, Joh. 3. 5, 6.

2. Also the Scripture witnesseth plainly, that the fleshly Natural Man

Man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him, neither can he know them, or conceive them.

3. Now, ſeeing that all of us have fleſh and blood, and are mortal, as we ſee by experience; and yet the Scripture ſaith, that we are the Temple of the holy Ghoſt, who dwelleth in us; and that the kingdome of God is within us; and that CHRIST muſt be formed in us; alſo, that he will give us his fleſh for food, and his blood for drink: and ſaith further, *Whoſoever ſhall not eat of the fleſh of the Son of Man, he hath no life in him.* Therefore we ſhould ſeriouſly conſider, what kind of man in us it is, that is capable of being thus like the Deity.

4. For it cannot be ſaid of the mortal fleſh, that turneth to earth again, and liveth in the vanity of this world, and continually luſteth

lusteth against God, that it is the Temple of the holy Ghost: much less can it be said, that the New-birth cometh to pass in this earthly flesh, which dyeth and putrifieth, and is a continual house of sin.

5. Yet seeing it remaineth true, that a true Christian is born of CHRIST, and that the New-birth is the Temple of the holy Ghost which dwelleth in us, and that the New Man onely, that is born of Christ, partaketh of the flesh and blood of Christ; it appeareth that it is not so easy a matter to be a Christian.

6. And that Christianity doth not consist in the meer knowing of the Historie, and applying the knowledge thereof to our selves onely, in saying, that Christ dyed for us, and hath destroyed death, and turned it into life in us, and that he hath paid the ransome for us, so that we need do nothing but comfort our selves with

with this, and ſtedfaſtly believe that it is ſo.

7. For we find in our ſelves, that ſin is living, luſting, ſtrong, and powerfully working in the fleſh: and therefore it muſt be ſomewhat elſe (that doth not co-operate in the fleſh of ſin, nor willeth ſin) that is the New-birth in Chriſt.

8. For St. *Paul* ſaith, There is no condemnation to them that are in Chriſt Jeſus. And further, Should we, that are Chriſtians, be yet ſinners? God forbid, ſeeing we are dead to ſin in Chriſt.

9. Beſides, the Man of ſin cannot be the Temple of the holy Ghoſt; and yet there is no man that ſinneth not: For God hath ſhut up all under ſin. For the Scripture ſaith, No one living is righteous in thy ſight, if thou imputeſt his ſins to him. The righteous man falleth ſeven times a day: and yet it cannot be meant, that the righteous falleth

and

and sinneth, but his mortal an sinfull man.

10. For the righteousnes a Christian in Christ, canno sin: For St. *Paul* saith, *Our con versation is in Heaven, fro whence we expect our Saviour Je sus Christ.* Now, if our conversa tion be in Heaven, then Heave must be in us: Christ dwelleth in Heaven, and then if we ar his Temple, that Temple, Heaven must be in us.

11. But for all this, seeing sin tempteth us within us, whereby the Devil hath within us an access to us, therefore Hell also must be in us too: for the Devil dwelleth in Hell; whersoever he is, he is in Hell, and cannot come out of it. Yes, when he possesseth a Man, he dwelleth in Hell; *viz.* in the Anger of God in that man.

12. Therefore we ought to consider well, what Man is, and how

he

he is a Man; and then we may perceive, that a true Christian is not a meer Historical New Man, as if it were enough for us outwardly to confess Christ, and believe that he is the Son of God, and hath paid the ransome for us; for righteousness availeth nothing, if it be imputed from without, that is, by believing onely that it is imputed: but an innate righteousness, or the righteousness born in us, in which we are the children of God, that availeth.

13. And as the flesh must dye, so also the life and will must dye from sin, and be as a child knowing nothing, but longeth after the mother which brought it forth: so must also the will of a Christian enter again into its mother, *viz.* into the Spirit of Christ, and become a child in it self in its own will and power, having its will and desire inclined and directed only towards its mother, and a

new will and obedience in righteousness, which willeth sin no more, must rise from death out of the Spirit of Christ,

14. For that will is not born anew, which desireth and admitteth vanity into it self: and yet there remaineth a will which longeth after vanity, and sinneth in the New-born, or Regenerate Man. Therefore the Image of man must well be considered, and how the New-birth cometh to pass, seeing it is not wrought in the mortal flesh; and yet truly and really in us in flesh and blood, in Water and Spirit, as the Scripture saith.

15. We should therefore rightly consider what kind of man it is in us, that is the member of Christ, and Temple of God who dwelleth in Heaven; And then also what kind of man it is, that the Devil ruleth and driveth, for he cannot meddle with the

Temple of Christ, nor doth he care much for the mortal flesh; and yet there are not three men in one another; for all make but one man.

16. Now, if we will consider this rightly, we must consider Time and Eternity, and how they are in one another; also light and darkness, good and evil: but especially the original of man.

This may thus be considered.

17. The outward world, with the Stars and four Elements, wherein Man and all Creatures live, neither is, nor is called God: Indeed God dwelleth in it, but the substance of the outward World comprehendeth it not.

18. We see also, that the light shineth in darkness, and the darkness comprehendeth not the light, and yet they both dwell in one another. The four Elements are also an example of this, which

in their original are but one element, which is neither hot nor cold, nor dry nor moyst, and yet by its stirring, severeth it self into four properties, *viz.* into Fire, Air, Water, and Earth.

19. Who would believe that fire * produceth water? and that the original of fire could be in water? if we did not see it with our eyes in tempests of thundring, lightning and rain; and did not find also, that in living creatures the essential fire in the body dwelleth in the blood, and that the blood is the mother of the fire, and the fire the father of the blood.

* Or generateth.

20. And as God dwelleth in the world, and filleth all things, and yet possesseth nothing: and as the fire dwelleth in water, and yet possesseth it not: also, as the light dwelleth in darkness, and yet possesseth not the darkness; as the day is in the night,

night, and the night in the day; time in eternity, and eternity in time: ſo is man created according to the outward humanity, he is the time, and in the time, and the time is the outward world, and it is alſo the outward man.

21. The inward man is eternity, and the ſpiritual time and world; which alſo conſiſteth of light and darkneſs, *viz.* of the love of God, as to the eternal light; and of the anger of God, as to the eternal darkneſs; whichſoever of theſe is manifeſt in him, his ſpirit dwelleth in that, be it darkneſs or light.

22. For light and darkneſs are both in him; but each of them dwelleth in it ſelf, and neither of them poſſeſſeth the other; but if one of them do enter into the other, and will poſſeſs it, then that other loſeth its right and power.

23. The paſſive loſeth its power:

For if the light be made manifeſt in the darkneſs, then the darkneſs loſeth its darkneſs, and is not known or diſcerned. Alſo on the contrary, if the darkneſs ariſe in the light, and get the upper hand, then the light and the power thereof is extinguiſhed. This is to be conſidered alſo in man.

24. The eternal darkneſs of the ſoul, is Hell, *viz.* an aking ſource of anguiſh, which is called the anger of God: but the eternal light in the ſoul, is the Kingdome of Heaven, where the fiery anguiſh of darkneſs is changed into joy.

25. For, the ſame nature of anguiſh, which in the darkneſs is a cauſe of ſadneſs, is in the light a cauſe of the outward and ſtirring joy: For the * ſource in light, and the ſource in darkneſs, is but one eternal ſource, and one nature, and yet * they have a mighty

* Or Original.

* Light and darkneſs.

mighty difference in the ſource: the one dwelleth in the other, and begetteth the other, and yet is not the other. The fire is painfull and conſuming, but the light is yielding, friendly, powerfull, and delightfull, a ſweet and amiable joy.

26. This may be found alſo in man, he is, and liveth in three worlds, One in the eternal darkworld, *viz.* the center of the eternal nature, which * produceth the fire, *viz.* the ſource of anguiſh.

* *Generateth, or begetteth.*

27. The other is the eternal light-world, which begetteth the eternal joy, which is the Divine Habitation, wherein the Spirit of God dwelleth, and wherein the Spirit of Chriſt receiveth the humane ſubſtance, and ſubdueth the darkneſs; ſo that it muſt be a cauſe of joy in the Spirit of Chriſt in the light.

* Or *prepareth.*

28. The third is the outward viſible world, in the four ele-

ments and the visible stars; though indeed every element hath its peculiar constellation in it self, whence the desire and property ariseth, and is like a mind.

29. Thus you may understand, that the fire in the light is a fire of love, a desire of meekness and delightfulness: but the fire in the darkness is a fire of anguish, and it is painfull, irksome, enimicitious, and full of contrariety in its essence. The fire of the light hath a good relish, or taste, but the taste in the essence of darkness, is unpleasant, loathsome, and irksome: For all the * Forms till fire, are in great anguish.

* Or properties in the eternal nature.

CHAP. II.

How Man is created.

30 HEre we are to consider the creation of Man. *Moses* saith, *God created Man in his Image, in the Image of God created*

created he him. This we understand to be both out of the eternal and temporal birth, out of the inward spiritual world, which he breathed into him, into the created Image; and then out of the substance of the inward spiritual world, which is holy.

31. For as there is a nature and substance in the outward world: so also in the inward spiritual world, there is a Nature and Substance which is Spiritual; out of which the outward world is breathed forth, and produced out of light and darkness, and created [* to have] a beginning and time.

* Or into.

32. And out of the substance of the inward and outward world, Man was created out of, and in the likeness of the birth of all * substances. The body is a * *Limbus* of the earth, and also a *Limbus* of

* Or things.
* A conception,

or a kind of seed, which containeth all the thing hath from whence it is.

the heavenly substance: for the earth is * breathed forth out of the dark and light world. In the word *Fiat*, *viz.* in the eternal desire, man was taken out of the earth, and so created an Image out of time and eternity.

* Or *out-spoken, or expressed.*

* Or *creating word.*

33. This Image was in the inward and spiritual element, from whence the four elements proceed and are produced. In that one element was Paradise; for the properties of nature from the fire-dark-and-light-world, were all in * harmony, in like agreement both in number, weight, and measure, none of them was manifested eminently more than another: and so there was no fragility therein; for one property was not predominant over another, neither was there any strife or contrariety among the powers and properties.

* Or *concordance.*

34. Into this created Image God breathed the spirit & breath of

of understanding out of all the three worlds, as one onely soul; which * is in the inward dark and fire-world, of the eternal spiritual nature, according to which God calleth himself a strong zealous God, and a consuming fire.

* *Or consisteth.*

35. And this now is the eternal creaturely great soul, a magical breath of fire; in which fire consisteth the original of life, from the great power of variation: Gods anger, and the eternal darkness is in this property; so far as fire reacheth without giving light.

36. The second property of the breath of God, is the Spirit of the source of light, proceeding from the great fiery desire of love, from the great meekness, according to which God calleth himself a loving mercifull God; in which consisteth the true Spirit of understanding and of life in power.

37.

37. For as Light ſhineth from fire, and as the power of underſtanding is diſcerned in the light: ſo the breath of the light was joyned to the breath of the fire of God, and breathed into the Image of man.

38. The third property of the breath of God, was the outward air, with its * Conſtellation; wherein the life and Conſtellation of the outward ſubſtance and body did conſiſt: This he breathed into his Noſtrils; and as time and eternity hang together, and as time is produced out of eternity, ſo the inward breath of God hung to the outward: and this threefold ſoul was at once breathed into man.

* Or aſtrum.

39. Each ſubſtance of the body received the Spirit according to its property: thus the outward fleſh received the outward air & its conſtellations, for a rational and vegetative life, to the manifeſtation

festation of the wonders of God: and the light-body, or heavenly substance, received the breath of the light of the great divine powers and vertues, which breath is called the holy Ghost.

40. Thus the light pierced through the darkness, *viz.* through the dark breath of fire, and also through the breath of the outward air, and its * constellation; and so deprived all the properties of their power, that neither the anguish of the breath of Fire in the inward property of the soul, nor heat and cold, nor any of all the properties of the outward constellation, might or could be manifested.

* Or *astrum.*

41. The properties of all the three worlds in soul and body, were in equal * agreement and weight: That which was inward and holy, ruled through the outward, *viz.* through the outward parts of the outward life,

* *Harmony or concordance.*

of

of the outward * Stars, and the four Elements, and that was the holy Paradise.

* Or Constellation.

42. And thus Man was both in Heaven, and also in the outward world, and was Lord over all the creatures of this world, nothing could destroy him.

43. For such was the earth also, till the curse of God was: The holy property of the Spiritual world sprung up also through the earth, and brought forth holy Paradisical fruits, which man could then eat in a Magical Paradisical manner.

44. And had neither need of teeth nor * entrails in his body. For as the light swalloweth up darkness, and as the fire devoureth water, and yet is not filled therewith; just such a center man also had for his mouth [to eat withal] according to the manner of eternity.

* Stomach and guts.

† Or, in.

45. And in such a manner he could

could also * generate his like out of himself, without any dividing or opening of his body and spirit, as God did generate the outward world, and yet did not divide himself; but did in his desire, *viz.* in the word *Fiat*, manifest himself, and brought it into a figure, according to the eternal spiritual birth; so also man was created such an Image and likeness, according to time and eternity, out of both time and eternity, yet in and for an eternal immortal life, which was without enmity and contrariety.

* Or *Begat.*

46. But the Devil, having been a Prince and Hierarcha in the place of this world, and having been cast out for his pride, into the dark, anguishing, painfull, and hostile property and source, into the wrath of God: He therefore envied man that glory, of being created in and for the Spiritual world, the place which he

he himſelf had, and therefore brought his imagination into the Image of Man, and made it ſo luſting, that the dark world, and alſo the outward world, aroſe in Man, and departed from the equal agreement and harmony, & ſo one over-weighed the other.

47. And then the properties were every one made manifeſt in it ſelf, and every one of them luſted after that which was like it ſelf, *viz.* that which was out of the birth of the dark world, and alſo that which was out of the birth of the light world; would each of them eat of the *Limbus* of the earth, according to its hunger, and ſo evil and good became manifeſt in *Adam*.

48. And when the hunger of the properties went into the earth, from whence the properties of the body were extracted, then the *Fiat* drew ſuch a branch out of the earth, as the properties could eat

of

of in their awakened vanity: for this was possible.

49. Being the spirit of the strong and great magical power of Time and Eternity was in *Adam*, from which the earth with its properties was breathed forth: and so the *Fiat*, *viz.* the strong desire of the eternal Nature, attracted the essence of the earth. And thus GOD let the Tree of knowledge of good and evil grow for *Adam*, according to his awakened properties: for the great power of the soul and of the body caused it.

50. And then man must be tryed, whether he would stand and subsist in his own powers, before the Tempter, the Devil, and before the wrath of the eternal Nature; and whether the soul would continue in the equal agreement of the properties in true Resignation, under Gods Spirit, as an instrument of Gods Harmony,

a tuned instrument of divine joyfulness for the Spirit of God to strike upon. This was tryed by this Tree here, and this severe commandment was added, *Thou shalt not eat thereof: For at that day thou eatest thereof, thou shalt dye the death.*

51. But it being known to God, that Man would not stand, and that he had already imagined and lusted after good and evil, God said, *It is not good for man to be alone: we will make him a Help meet for him.*

52 For God saw that *Adam* could not generate Magically, having entred with his lust into vanity. Now therefore *Moses* saith, God caused a deep sleep to fall upon him, and he slept: that is, seeing man would not continue in obedience of the divine harmony in the properties, submitting himself to stand still as an instrument of the Spirit of God: there-

fore

fore God suffered him to fall from the Divine Harmony, into an harmony of his own, *viz.* into the awakened properties in evil and good, the spirit of his soul went into these.

53. And there in his sleep he dyed from the Angelical world, and fell to be the share of the outward *Fiat*, and then bad farewell to the eternal Image, which was of Gods begetting. Here his Angelical form and power lay on the ground, and fell into a swound.

54. And then by the *Fiat*, God made the woman out of him, *ex matrice Veneris*, of the matrix of *Venus*, *viz.* out of that property wherein *Adam* had the begettress in himself, and so out of one body he made two, and divided the properties of the Tinctures, *viz.* the watry and fiery Constellations in the Element, yet not wholly in substance, but in the Spirit, *viz.* the properties of the Watry and Fiery Soul.

55. And yet it is but one thing, but the property of the Tincture was divided, the desire of Self-love was taken out of *Adam*, and formed into a woman according to his likeneſs; and therefore man now ſo eagerly deſireth the Matrix of the woman, and the woman deſireth the *Limbus* of the man, *viz.* the Fire-element, and the original of the true ſoul, by which is meant the Tincture of fire: For theſe two were one in *Adam*, and therein conſiſted the Magical begetting.

56. And as ſoon as *Eve* was made out of *Adam* in his ſleep, both *Adam* and *Eve* were at that inſtant ordained, and conſtituted in the outward natural life, having the members given them for Beſtial and animal * multiplication, and alſo the earthly * Carcaſe into which they might put their vanity, and live like beaſts.

* Or propagation.

* That which when we are dead is meat for worms.

57. Which the poor ſoul, that is captivated

captivated in vanity, is at this day ashamed of, that its body hath gotten a bestial monstrous shape, as is manifest: And from hence came mankind to be ashamed of their members & nakednes, & to borrow their clothing from the earthly creatures, having lost the Angelical form, and is changed into a Beast.

58. This clothing sheweth man sufficiently, that having this awakened vanity, and heat and cold seizing upon him, he is not at home with his soul therein: For the vanity, together with his false clothing, must perish, and be severed from the Soul again.

59. Now, when *Adam* awaked from sleep, he beheld his wife, and knew that she came out of him: For he had not yet eaten of vanity with his [outward] mouth, but with the imagination, desire and lust onely.

60. And it was the first desire of *Eve*, that she might eat of the

Tree

Tree of vanity, of Evil and Good, to which the Devil, in the form of a Serpent, perſwaded her, ſaying, That her eyes ſhould be opened, and ſhe be as GOD himſelf, which was both a lye and truth.

61. But he told her not that ſhe ſhould loſe the divine light and power thereby: he onely ſaid, her eyes ſhould be opened, that ſhe might taſt, prove, and know, evil and good, as he had done: he did not tell her neither, that heat and cold would awake in her, and that the property of the outward * conſtellations would mightily domineer in the fleſh and in the mind.

* *Stars, or aſtra.*

62. His onely aim was, that the Angelical Image, *viz.* the Subſtance, which came from the inward ſpiritual world, might diſappear in them; for then they would be conſtrained to live [in ſubjection] to the groſs earthlyneſs,

neſs, and the * Conſtellations, and then he knew well enough, that when the outward world periſhed, the ſoul ſhould then be with him in darkneſs: for he ſaw that the body ſhould dye, which he perceived by that which God had intimated: and ſo he ſuppoſed yet to be Lord to all eternity in the place of this world in his falſe ſhape which he had gotten; and therefore he ſeduced Man.

* Or Stars.

63. For when *Adam* and *Eve* were eating of the fruit, evil and good, into the body, then the imagination of the body received vanity in the fruit, and then vanity awaked in the fleſh, and the Dark-world got the upper hand, and dominion in the vanity of the earthlineſs; upon which the fair Image of Heaven, [that proceeded] out of the Heavenly divine world, inſtantly diſappeared.

64. Here *Adam* and *Eve* dyed to the Kingdome of Heaven, and awaked

awaked to the outward world; and then the fair soul in the love of God, dis-appeared as to the holy power, vertue, and property; and in stead thereof, the wrathfull anger, *viz.* the Dark-fire-world awaked in it: and so the soul became in one part, *viz.* in the inward Nature, a half Devil, and in the outward part of the outward world, a beast.

65. Here are the bounds of Death, and the gates of Hell; for which cause God became man, that he might destroy death, and change Hell into great love again, and destroy the vanity of the Devil.

66. Let this be told you, ye children of men, it is told you in the sound of the Trumpet, that you should instantly go forth from the abominable vanity; for the fire thereof burneth.

CHAP.

CHAP. III.

Of the lamentable fall of Man, and of the means of his Deliverance.

67. NOw when *Adam* and *Eve* fell into this vanity, then the wrath of Nature awaked in each property, and in the desire, impressed the vanity of the Earthliness and the wrath of GOD into it self.

68. And then the flesh became gross and rough, as the flesh of another beast, and the noble soul was captivated in the essence therewith, and saw that its body was become a beast; and it saw also the bestial members for multiplication, and the stinking Carcase into which the desire would stuff the loathsomeness which it was ashamed of in the presence of GOD, and therefore they hid themselves under the

Trees of the Garden of *Eden*; heat and cold also seized on them.

69. And here the Heaven in Man trembled for horrour, as the Earth did quake in wrath, when this anger was destroyed on the Cross with the sweet love of God; there the anger trembled before the sweet love of God.

70. And for this vanities sake, which was thus awakened in Man, God cursed the earth, lest the holy Element should *bring forth any more through the outward fruit, and bring forth Paradisical fruit; for there was no creature could have enjoyed it; neither was the earthly Man worthy of it any more.

* Or shine forth.

71. God would not cast the pretious Pearls before Beasts, an ungodly man in his body being but a meer gross bestial creature; and though it be of a noble Essence, yet it is wholly poysoned, and loathsome in the sight of God.

72. Now, when God saw that his fair Image was spoyled, he opened himself before them, and had pity on them, and promised himself to them for an everlasting possession, and that with his great love in the received humanity, he would destroy the power of the Serpentine property, (*viz.* of the vanity in the wrath of God) with love. And this was the breaking of the head [of the Serpent, which he would perform] *viz.* he would destroy the dark Death, and subdue the anger with his great love.

73. And this covenant of his incarnation, which was to come, he put into the light of life; to which covenant the Jewish sacrifices pointed, as to a * mark, to which God had promised himself with his love: For the Faith of the Jews entred into the sacrifices and offerings; and Gods imagination entred into the covenant.

* Or Limit.

74. And the offering was a figure of the Restitution of that which *Adam* had lost; and so God did expiate his anger in the humane property, through the offering in the limit of the covenant.

75. In which covenant, the most holy sweet Name JESUS, [proceeding] out of the holy Name, and great power JEHOVAH, had incorporated it self: so that he would again move and manifest himself in the substance of the heavenly world, which dis-appeared in *Adam*, and kindle the holy divine life therein again.

76. This mark or limit of the covenant was propagated from *Adam* and his children, from Man to Man, and did go through, from one upon all, as sin also, and the awaked vanity did go through from one upon all.

77. And it stood in the promise of the covenant at the end, in

in the root of *David* in the Virgin *Mary*, who was in the inward Kingdome of the hidden humanity, (*viz.* of the essentiality that disappeared, as to the Kingdom of God) the daughter of Gods covenant, but in the outward, according to the natural humanity, she was begotten by her true bodily father *Joachim*, and her true mother *Anna*, out of the Essences and substance of their souls and bodies, like all other children of *Adam*, a true daughter of *Eve*.

78. In this *Mary*, from the *Virgin in the promised limit of the Covenant, of which all the Prophets have propheſied; the eternal speaking Word, which hath created all things, hath in the fulness of time moved it self in the name of JESUS, according to its highest and deepest love and humility: and hath brought living, divine and heavenly substantiality into the humanity of the heavenly

*Viz. The wisdom of God.

(which was dis-appeared in *Adam*, for which he dyed in Paradise) into the seed of *Mary*, *viz.* into the Tincture of love, *viz.* into that property wherein *Adam* should have propagated himself in a Magical and heavenly manner, *viz.* into the true seed of the woman, of heavenly substantiality, which disappeared in Paradise.

79. And when the Divine Light in the heavenly Essence was extinguished, the Word of God, *viz.* the divine power of the divine understanding, did bring in heavenly and living Substantiality, and awakened the disappeared Substantiality in the seed of *Mary*, and brought it to life.

80. And so now Gods Substance, wherein God dwelleth and worketh, and the disappeared Substance of man, are become one person: For the holy Divine Substantiality did anoint the disappeared, therefore that person

is

is called CHRISTUS, the anointed of God.

81. And this is the dry Rod of *Aaron*, that blossomed and bare Almonds, and the true high Priest; and it is that humanity of which Christ spake, saying, that he was come from heaven, and was in heaven; and that no man could ascend into heaven, but the Son of man which is come from heaven, and is in Heaven, *Joh.* 3. 13.

82. Now, when he saith, He is come from heaven, it is meant of the heavenly substance, the heavenly Corporality: for the power and vertue of God needeth no coming [any whither] for it is every where altogether unmeasurable and undivided: But Substance needeth coming; the power or vertue needeth to move it self, and manifest it self in Substance.

83. And that substance entred into the Humane substance, and received

received it; and not that part onely of heavenly substantiality, which disappeared in *Adam*, but the whole humane Essence in soul and flesh, according to all the three Worlds.

84. But the awakened and impressed vanity, which the Devil by his imagination brought into the flesh, by which the flesh did commit sin: he hath not received that, nor taken that upon him; he hath indeed received the awakened forms of life, as they were gone forth from their equal agreement each of them into their own desire.

85. For herein lay our infirmity, and the death which he was to drown with his heavenly holy blood: Herein he took upon himself all our sins and infirmities, also Death and Hell in the wrath of God, and destroyed the Devil in the humane properties.

86. The wrath of God was the Hell

Hell into which the Spirit of Christ went, when he had shed that heavenly blood into our outward humane blood, and tinctured it with the love, and changed that hell of the humane property into heaven, and reduced the humane properties into equal agreement, into the heavenly Harmony.

CHAP. IV.

How we are born anew, and how we also fall into Gods anger again.

87. NOw here we may rightly understand what our Newbirth and Regeneration is, and how we may be, and continue to be the Temple of God, though in this [lifes] time, according to the outward humanity, we are sinfull, mortal men.

88. Christ in the humane essence hath broken up and opened

the gates of our inward heavenly humanity, which was shut up in *Adam:* so that nothing remaineth wanting, but that the soul bring its will out from the vanity of the corrupted flesh, and bring it into this open gate in the Spirit of Christ.

89. Great and strong earnestness is required here, and not only a learning and knowing, but a hunger and great thirst after the Spirit of Christ: For to know onely, is no * faith, but an hunger and thirst after that which I desire; so that I imagine it to my self, and lay hold on it with the imagination, and make it my own: this it is to believe.

* Or belief.

90. The will must go forth from the vanity of the flesh, and willingly yield it self up to the suffering and death of Christ, and to all the reproach of vanity, (which scorneth it, because it goeth forth from its own house wherein

wherein it was born) and minds vanity no more, but meerly desires the love of God in Christ Jesus.

91. In such a hunger, and desire, the will impresseth into itself the Spirit of Christ, with his heavenly corporality; that is, its great hunger and desire taketh hold of, and receiveth the body of Christ, *viz.* the heavenly substantiality, into its dis-appeared Image, within which the word of the power of God is the working.

92. The hunger of the soul bringeth its desire quite through the bruised property of its humanity in the heavenly part; which dis-appeared in *Adam:* which humanity, the sweet fire of love in the death of Christ, did bruise, when the death of that heavenly humanity was destroyed.

93. [And so] the hunger of the soul received into it, into its dis-appeared corporality, through

the

the desire the holy heavenly substance, *viz.* the heavenly corporality, Christs heavenly corporality, which filleth the Father all over, and is nigh unto all, and through all things: And through that, the disappeared heavenly body riseth in the power of God, in the sweet name Jesus.

And this raised heavenly spiritual body is the member of Christ, and the Temple of the holy Ghost, a true mansion of the holy Trinity, according to Christs promise, saying, *We will come to you, and make our abode in you.*

95. That essence of that life eateth the flesh of Christ, and drinketh his blood: For, the Spirit of Christ, *viz.* the World (which made it self visible with the humanity of Christ, out of, and in our disappeared humanity, through the outward man of the substance of this world) swalloweth its holy substance into its fiery;

every

every ſpirit eateth up its own body.

96. Now if the ſoul eat of this ſweet, holy, and heavenly food, then it kindleth it ſelf with the great love in the Name JESUS; whence its fire of anguiſh becometh a great triumph [and glory] and the true Sun ariſeth to it, wherein it is born to another will.

97. And here is the wedding of the Lamb, which we heartily wiſh that the Titular and Lip-chriſtians might once find by experience, and [ſo paſs] from the hiſtorie into the ſubſtance.

98. But the ſoul obtaineth not the pearl of the Divine power and vertue, for its proper own during the time of this life, becauſe it hath the outward beſtial fleſh ſticking to its outward man.

99. The power of which eſpouſeth it ſelf in the wedding of the Lamb, ſinketh it ſelf down into the heavenly Image, *viz.* into the

the substance of the heavenly Man, who is the Temple of Christ, and not into the fire-breath of the soul, which is yet, during this whole lifes time, fast bound to the outward Kingdome, to the bond of vanity, with the breath of the air, and is in great danger.

100. It darteth its beams of love, indeed very often into the soul, whereby the soul receiveth light: but the Spirit of Christ yieldeth not it self up to the fire-breath in this [lifes] time, but to the breath of light onely, which was extinguished in *Adam*, in which the Temple of Christ is, for it is the true and holy Heaven.

101. Understand aright now, what the New-birth or Regeneration is, and how it cometh to pass, as followeth: The outward earthly mortal man is not born anew in this [lifes] time, nor the outward flesh, nor the outward part of the soul: they

coutinue

continue both of them in the vanity of their wils which awaked in *Adam:* they love their mother, in whose body they live, *viz.* the Dominion of this outward world: and therein the birth of sin is manifest.

102. The outward man in soul and flesh (we mean the outward part of the soul) hath no Divine will, neither doth he understand any thing of God, as the Scripture saith, The natural man perceiveth nothing of the Spirit of God, &c.

103. But the Fire-breath of the inward world, if it be enlightned once, understandeth it; It hath a great longing, sighing, hunger and thirst after the sweet fountain of Christ: it refresheth it self, by hungring and desiring, (which is the true faith) in the sweet Fountain of Christ from his new body, from the heavenly substantiality, as a hungry Branch in the Vine Christ.

104.

104. And the cause why the fiery soul cannot attain to perfection during this [lifes] time is, because it is fast bound with the outward bond of vanity, through which the Devil continually casteth his venemous Rayes [of influence] upon it, and so sifteth it, that it often biteth at his bait, and poysoneth it self: from whence misery and anguish ariseth, so that the Noble *Sophia* hideth her self in the Fountain of Christ, in the heavenly humanity; for she cannot draw near to vanity.

105. For she knew how it went with her in *Adam*, when she lost her Pearl, which is of grace freely bestowed again upon the inward humanity: therefore she is called *Sophia*, *viz.* the Bride of Christ.

See the three principles, cap. 10. from verse 47. to verse 51.

106. Here she faithfully calleth to the fiery soul, *viz.* to her

Bride-

Bridegroom, and exhorteth him to repentance, and to the unburthening of himſelf, or going from the abomination of vanity.

107. Here war aſſaulteth the whole man, wherein the outward fleſhly man luſteth againſt the inward ſpiritual man, and the ſpiritual againſt the fleſhly: and ſo man is in continual warfare and ſtrife, full of trouble, miſery, anguiſh and care.

108. The inward, ſaith to the fiery ſoul: O my ſoul: O my love! turn I beſeech thee, and go forth from vanity, or elſe thou loſeſt my love, and the noble Pearl.

109. Then ſaith the outward Reaſon, *viz.* the beſtial ſoul; Thou art fooliſh, wilt thou be a fool, and the ſcorn of the world? Thou needeſt the outward world to maintain this life: Beauty, Power and Glory is thy chiefeſt Treaſure, wherein onely thou canſt rejoyce and take delights.

Why

Why wilt thou cast thy self into anguish, misery, and reproach? Take thy pleasure, which will do both thy flesh and thy mind good.

110. With such filth the true man is oft defiled, *viz.* the outward man defileth himself, as a Sow in the mire, and obscureth his Noble Pearl: For the more vain the outward man groweth, the more dark the inward man cometh to be, till at length it disappeareth together.

111. And then the fair Paradisical Tree is gone, and it will be very hard to recover it again: for when the outward light, *viz.* the outward soul is once enlightned, so that the outward light of Reason is kindled by the inward light; then the outward soul commonly useth to turn hypocrite, and esteem it self divine, and though the Pearl be gone, which sticks hard to many a man.

112.

112. And so the tree of Pearl in the Garden of Christ, is often spoyled; concerning which the Scripture maketh a hard knot, [or conclusion] *viz.* That those who have once tasted the sweetness of the world to come, if they fall away again, they shall hardly see the Kingdome of God.

113. And though it cannot be denied, but that the gates of grace do yet stand open; yet the [illegible]ming light of the outward Reason of the soul so keepeth them back, that they suppose they have the Pearl, and yet live to the vanity of this world, and dance with the Devil after his pipe.

CHAP. V.

How a man may call himself a Christian, and how not.

114. HEre a Christian should consider wherefore he calleth

calleth himſelf a Chriſtian, and ponder well whether he be one or no: For ſurely my learning to know and underſtand that I am a ſinner, and that Chriſt hath killed my ſins on the Croſs, and ſhed his blood for me, doth not make me a Chriſtian.

115. The inheritance belongeth onely to the children: A maid-ſervant in a houſe knoweth well enough what the Miſtris would have to be done, and yet that maketh her not an heir of her Miſtriſſes goods: The very Devils know that there is a God, yet that doth not change them into Angels again. But if the Maid-ſervant in the houſe ſhall be married to the Son of her Miſtris, then ſhe may come to inherit her Miſtriſſes goods. And ſo it is to be underſtood alſo in our Chriſtianity.

116. The children of the Hiſtorie are not the heirs of the goods

goods of Christ, but the legitimate children, regenerated of the Spirit of Christ: For God said to *Abraham*, Cast out the son of the Bond-woman, he shall not inherit with [the Son of] the Free: For he was a scorner, and but a Historical son of the faith and spirit of *Abraham*: and so long as he continued such a one, he was not a true inheritor of the faith of *Abraham*, and therefore God commanded he should be cast out from inheriting his goods, which was a type of the Christendome which was to come.

117. For the promise of Christendome was made to *Abraham*, therefore the type was then also represented by two brethren, *viz. Isaac* and *Ishmael*, [shewing] how Christendome would behave it self, and that two sorts of men would be in it, *viz.* true Christians & lip-Christians, who under the Title of Christianity would

would be but mockers, as *Ishmael* and *Esau* was, who also was a type of the outward *Adam*, as *Jacob* was a type of Christ, and his true Christendome.

118. Thus every one that will call himself a Christian, must cast away, and out from himself, the son of the Bondwoman, that is, the earthly will, and be evermore killing and destroying of it, and not settle it in the inheritance.

119. Nor give the Pearl to the Bestial man, for him to spoil himself withall continually in the outward light, in the lust of the flesh: but we must with our Father *Abraham*, bring the son of the right will to Mount *Moriah*, and be willing in obedience to God, to offer it up, alwaies willingly dying from sin in the death of Christ, giving no place to the Beast of vanity in the Kingdom of Christ, nor suffering it to grow wanton,

wanton, proud, covetous, envious and malicious; all these are the properties of *Ishmael* the son of the Bond-woman, whom *Adam* begat in his vanity, of the wanton whore the false Bond-woman, by the Devils imagination, out of the earthly property in flesh and blood.

120. This Mocker and Titular-Christian is the son of a whore, he must be cast out: for he must not inherit the inheritance of Christ in the Kingdome of God: he is not fit; he is but *Babel*, a confusion of that one language into many languages: he is but a talker, and a wrangler about the inheritance, he means to get it to himself by talking and wrangling, by the hypocrisie of his lips, and seeming holiness, and yet he is but a blood-thirsty murtherer of his brother *Abel*, who is a true heir.

121. Therefore we say what

we

we know, that he that will call himself a true Christian, must try himself, and [find] what kind of properties drive and rule him; whether the Spirit of Christ driveth him to truth and righteousness, and to the love of his neighbour: so that he would willingly do good, if he knew but how to perform it.

122. Now if he find that he hath such a hunger after such a virtue, then he may surely think that he is drawn. And then he must put it in practice, and not have a will onely without doing. The drawing of the Father, to Christ, consisteth in the will, but the true life consisteth in the doing: for the right Spirit doth that which is right.

123. But if there be the will to do, and yet the doing followeth not, then the true man is [shut up] in vain lust, which keepeth the doing captive, and he is but

an hypocrite and an Iſhmaelite, he ſpeaketh one thing and doth another, and witneſſeth that his mouth is a lyar; for he himſelf doth not that which he teacheth, and ſo he onely ſerveth the Beſtial man in vanity.

124. For he that will ſay, I have a will, and would willingly do good but for the earthly fleſh which I have, which keepeth me back that I cannot; yet I ſhall be ſaved by grace, for the merits of Chriſt: I comfort my ſelf with his merit and ſufferings, he will receive me of meer grace, without any merits of my own, and forgive me my ſins; ſuch a one, I ſay, is like him that knew what food was good for his health, yet did not eat of it, but eat poyſon in ſtead thereof, from whence ſickneſs and death would follow.

125. What good doth it the ſoul to know the way to good, if it will not walk therein, but go a wrong way that leadeth not to God?

we know, that he that will call himself a true Christian, must try himself, and [find] what kind of properties drive and rule him; whether the Spirit of Christ driveth him to truth and righteousness, and to the love of his neighbour: so that he would willingly do good, if he knew but how to perform it.

122. Now if he find that he hath such a hunger after such virtue, then he may surely think that he is drawn. And then he must put it in practice, and not have a will onely without doing. The drawing of the Father, to Christ, consisteth in the will, but the true life consisteth in the doing: for the right Spirit doth that which is right.

123. But if there be the will to do, and yet the doing followeth not, then the true man is [shut up] in vain lust, which keepeth the doing captive, and he is be-

an hypocrite and an Ishmaelite, he speaketh one thing and doth another, and witnesseth that his mouth is a lyar; for he himself doth not that which he teacheth, and so he onely serveth the Bestial man in vanity.

124. For he that will say, I have a will, and would willingly do good but for the earthly flesh which I have, which keepeth me back that I cannot; yet I shall be saved by grace, for the merits of Christ: I comfort my self with his merit and sufferings, he will receive me of meer grace, without any merits of my own, and forgive me my sins; such a one, I say, is like him that knew what food was good for his health, yet did not eat of it, but eat poyson in stead thereof, from whence sickness and death would follow.

125. What good doth it the soul to know the way to good, if it will not walk therein, but go a wrong way that leadeth not to God?

What good will it do the ſoul to comfort it ſelf with the filiation of Chriſt, with his paſſion and death, and ſo flatter it ſelf, if it will not enter into the filial birth that it may be a true child, born out of the Spirit of Chriſt, &c. out of his ſuffering, death, and reſurrection? Surely, the tickling and flattering of it ſelf with Chriſts merits, without the true innate childſhip, is falſhood and a lye, whoſoever he be that teacheth it.

126. This comfort belongeth onely to the penitent ſinner, who ſtriveth againſt ſin, and the anger of God. When temptations come, and the Devil aſſaulteth the ſoul, then the ſoul muſt wholly wrap it ſelf up in the paſſion and death of Chriſt, and in his Merits.

127. Chriſt indeed hath merited [redemption for us] alone, but he hath not merited it as ſuch a merit, (for upon a Merit a Reward is given) that for his own proper merits ſake he would outwardly freely grant us his childſhip, and ſo receive

us

us for children [when we are none.] No, he * himself is the merit, he is the open gate [that leadeth] through death, through that gate we must enter: But he receiveth no beast into his merit, but those onely that turn and become as children: those children that come to him are his reward, which he hath merited and deserved.

* *Note Christ is the merit.*

128. For thus he said, Father, the men were thine, and thou hast given them to me, [as my reward] and I will give them eternal life. But the life of Christ will be given to none, unless they come to him in his Spirit, into his humanity, suffering, and merit, and in his merit be born a true child of the merit.

129. We must be born of his Merit, and put on the merit of Christ in his passion and death: not * outwardly with verbal flattery, with bare comforting [of our selves] and still remain aliens and strange children of a strange * Essence. No, the strange Essence inheriteth not the

* *Or ab extra.*

* *Nature, or substance, or seed.*

childship, but the innate essence inheriteth it.

130. This innate essence is not of this world, but in heaven, of which St. *Paul* speaketh, saying, *Our conversation is in heaven*; the filial essence walketh in Heaven, and Heaven is in man.

131. But if heaven in man be not open, and a man stand without heaven flattering himself, and say, I am still without, but Christ will receive me in by his grace, is not his merit mine? Such a one is in vanity and sin with the outward man, and with the soul in hell, *viz.* in the anger of God.

132. Therefore learn to understand rightly what Christ hath taught us, and done [for us;] he is our heaven, he must get a form in us, or else we shall not be in heaven. Thus then, the souls inward man, with the holy body of Christ, *viz.* in the New-birth, is in Heaven; and the outward mortal man is in the world, of which Christ spake, saying,

My

My sheep are in my hand, and none shall pluck them away, the Father, which gave them to me, is greater than all.

CHAP. VI.

Of the right and of the wrong going to Church, receiving the Sacraments, and Absolution.

133. BEloved brethren, we will tell you faithfully, not with flattering lips, to please the Antichrist, but from our * Pearl, from a Christian essence and knowledge, not from the husk and Historie, but from a filial Spirit, from Christs knowledge, as a Branch [growing] on the Vine Christ, from the measure of that knowledge which is opened in us, according to the counsel of God.

* The vertue, power, or Spirit of Christ.

134. Men tye us now-a-daies to the Historie, to the Material Churches of stone, which were indeed good in their kind, if men did

also bring the Temple of Christ into them. And men teach, that their absolution is a forgiving of sins, &c. That the Supper of the Lord taketh away sin: Also, that the Spirit of God is infused into men by the Ministry. All this hath a proper meaning, if it were truly expounded, and if men did not cleave meerly to the Husk.

135. Many a man goeth to Church twenty or thirty years, heareth Sermons, receiveth the Sacraments, and some hear Absolution read, or declared; and yet is as much a Beast of the Devil, and vanity, at the last, as at the first. A Beast goeth into the Church, and to the Supper, and a Beast cometh out from thence again.

136. How will he eat that hath no mouth? How will he hear that hath no hearing? Can any man eat that Food which is so shut up that he cannot get it? How will he drink that can come by no water?

137. What good doth it to me

to

to go to the material Churches of ſtone, and there fill my ears with empty breath? Or to go to the Supper, and feed nothing but the earthly mouth, which is mortal and corruptible? cannot I feed and ſatisfie it with a piece of bread at home? What good doth it to the ſoul, which is an immortal life, to have the beſtial man obſerve the form of Chriſts Inſtitution, if it cannot obtain the Jewel of the Inſtitution? For St. *Paul* ſaith of the Supper, *You receive it to judgement, becauſe ye diſcern not the Lords body.*

138. The Covenant ſtands firm, and is ſtirred in the uſe of the Inſtitution: Chriſt profereth his Spirit to us in his Word, (*viz.* in his preached Word) and his Body and Blood in the Sacrament; and his abſolution in a brotherly reconciliation [one to another.]

139. But what good doth it to a Beaſt, to ſtand and liſten, and yet hath no hearing to [receive] the

* Or ground. inward living Word, nor any * veſſel wherein to lay the Word, that it may bring forth fruit; of whom Chriſt ſaith, the Devil plucketh the Word out of their hearts, leſt they believe and be ſaved. But how can he do ſo? Yes, being the word findeth no place in the hearing to ſtick faſt in.

140. And thus it is with Abſolution: what good doth it me for one to ſay, I pronounce [or declare] to thee, the abſolution of thy ſins, when the ſoul is wholly ſhut up in ſin? Whoſoever ſaith thus to a ſinner ſo ſhut up, erreth; and he that receiveth it without the voyce of God within himſelf, deceiveth himſelf. *None can forgive ſins but God onely.*

141. The mouth of the Preacher hath not forgiveneſs of ſins in his own power; but it is the Spirit of Chriſt in the voyce of the Prieſts mouth that hath the power, if he be alſo a Chriſtian.

142. What good did it do to those

those that heard Christ himself teaching on earth, when he said, *Come unto me all ye that are weary, and are heavy laden, and I will give you rest?* What good did it to those that heard it, and yet laboured not, nor were heavy laden? What became of the refreshment or rest then? being they had dead ears, and heard onely the outward Christ, and not the word of the Divine power; surely they were not refreshed: and so much good the bestial man hath also of his absolution, and so much good also the Sacraments do him.

143. The covenant now is open in the Sacraments, and in the * office of teaching also, the covenant is stirred: the soul doth enjoy it, but in that property the mouth of the Soul is of.

* *Or Ministry.*

144. That is, the outward Beast receiveth bread and wine, which it may have as well at home. And the fiery soul receiveth the Testament according to its property, *viz.* in the anger of God it receiveth

the ſubſtance of the eternal world: but according to the property of the dark-world, as the mouth is, ſo is the food alſo which belongeth to the mouth; he receiveth it to his own judgement, or condemnation. And after that manner the wicked ſhall behold Chriſt at the laſt judgement as a ſevere Judge; but the Saints ſhall behold him as a loving Immanuel.

145. Gods anger ſtandeth open in his Teſtaments towards the wicked, but towards the Saints, the heavenly loving kindneſs, and in it the power of Chriſt in the holy name JESUS, ſtandeth open. What good doth the holy thing do to the wicked, that cannot enjoy it? And what then is it, that can take away his ſins, when his ſin is but ſtirred and made manifeſt by it?

146. The Sacraments do not take away ſin, neither are ſins forgiven thereby; but it is thus: When Chriſt ariſeth, then *Adam* dyeth in the eſſence of the Serpent: when

when the Sun riſeth, the night is ſwallowed up in the day, and the night is no more: ſo ſins are forgiven.

147. The Spirit of Chriſt eateth of his holy ſubſtance, the inward man is the receiver of the holy ſubſtance: he receiveth what the Spirit of Chriſt bringeth into him, *viz.* the Temple of God, Chriſts fleſh and blood: But what doth this concern a Beaſt? Or what doth it concern the Devils? Or the ſoul that is in the anger of God? theſe eat of the heavenly body, that is in the heaven they dwell in, which is the Abyſs; or bottomleſs pit.

148 And thus it is in the * Office of Preaching, the ungodly heareth what the outward ſoul of the outward world preacheth; that he receiveth, *viz.* the Hiſtorie; and if there be ſtraw and ſtubble in that which is taught, he ſucketh the vanity out of that, and the ſoul ſucketh the venemous poyſon, and the murthering

* Or Miniſtry.

cruelty of the Devil from it, wherewith that ſoul tickleth it ſelf, in hearing how to judge and condemn others.

149. And if the Preacher be one that is dead, [and hath no true life in him] but ſoweth venome and reproach, proceeding out of his affections, then it is the Devil that teacheth, and the Devil that heareth; ſuch teaching is received into a wicked heart, and bringeth forth wicked fruits, by which the world is become a Murthering Den of Devils; ſo that if you look among the Teachers and Hearers, there is nothing to be found but revilings, ſlanderings, and reproachings: alſo contention about words, and wrangling about the Husk.

150. But the holy Ghoſt teacheth in the holy Teacher, and the Spirit of Chriſt heareth through the ſoul, and the Divine houſe of the Divine * ſound in the holy Hearer; the holy man hath his Church in himſelf, wherein he heareth and teacheth.

* Or voyce.

151.

151 But *Babel* hath a heap of ſtone, into that ſhe goeth with her ſeeming holineſs, and hypocriſie: there ſhe loveth to be ſeen in fine cloathes, and there maketh a very devout and godly ſhew; the Church of ſtone is her God, in which ſhe putteth her confidence.

152. But the holy man hath his Church about him every where, and in himſelf: for he alwaies ſtandeth, and walketh, and ſitteth, and lyeth down in his Church: he is in the true Chriſtian Church, in the Temple of Chriſt: the Holy Ghoſt preacheth to him out of every creature: whatſoever he looketh upon, he ſeeth a Preacher of God therein.

153. Here now the ſcoffer will ſay, I deſpiſe the Church of ſtone, where the congregation meeteth: but I ſay I do not: for I do but diſcover the hypocritical Whore of *Babylon*, which committeth whoredome with the Church of ſtone, and termeth her ſelf a Chriſtian, but is indeed a Strumpet.

154.

154. A true Christian brings his Holy Church [within him] into the congregation: His Heart is the true Church, where a man must practice the service of God. If I did go a thousand times to Church, and to the Sacrament every week, and heard absolution declared to me every day; and have not Christ in me, then all is false, an unprofitable fiction and graven Image in *Babel*, and no forgiving of sins.

155. A Holy Man doth Holy works from the Holy strength of his mind: the work is not the expiation or reconciliation, but it is the building which the true Spirit buildeth in his substance: it is his habitation: but the fiction and fancy is the habitation of the false Christian, into which his soul entreth with dissimulation. The outward hearing reacheth but to the outward, and worketh in the outward onely: but the inward hearing goeth into the inward, and worketh in the inward.

156.

156. Dissemble, roar, cry, sing, preach and teach as much as thou wilt, if thy inward Teacher and Hearer be not open, then all is nothing but *Babel*, a fiction, and a graven Image, whereby the Spirit of the outward world doth model and make a graven Image in resemblance to the inward.

157. And maketh a holy shew therewith, as if he did [perform some Divine, or] Holy service to GOD; whereas many times in such service and worship, the Devil worketh mightily in the imagination, and very much tickleth the heart with those things which the flesh delighteth in, which indeed not seldome happeneth to the children of GOD, as to their outward man, if they do not take great heed to themselves, the Devil doth so sift them.

CHAP.

CHAP. VII.

Of unprofitable opinions, and ſtrife about the Letter.

158. A True Chriſtian, who is born anew in the Spirit of Chriſt, is in the ſimplicity of Chriſt, and hath no ſtrife or contention with any man about Religion: he hath ſtrife enough in himſelf, with his own beſtial evil fleſh and blood: he continually thinketh that he is a great ſinner, he is afraid of God; but the love of Chriſt pierceth through, and expelleth that fear, as the day ſwalloweth up the night.

159. But the ſins of the ungodly man reſt in the ſleep of death, and bud forth in the pit, and bring forth fruit in hell.

160. The Chriſtendome [that is] in *Babel*, ſtriveth about knowledge, how men ought to ſerve God, and glorifie him; alſo how to know God, and what he is in his eſſence

eſſence and will; and they preach peremptorily, that whoſoever is not one and the ſame in every particular with them for knowledge and Opinions, is no Chriſtian, but a Heretick.

161. Now I would fain ſee how any can bring all their Sects ſo to agree in that one which might be called a true Chriſtian Church, when all of them are ſcorners, every party of them reviling the other, and proclaiming it to be falſe.

162. But a Chriſtian is of no Sect, he can dwell in the midſt of Sects, and alſo appear in their ſervices, and yet adhere and be addicted to no Sect: He hath but one knowledge onely, that is, Chriſt in him. He ſeeketh but one way, which is the *Deſire*, alwaies willingly to do and teach, [that which is] right: and he putteth all his knowing and willing into the life of Chriſt.

163. He ſigheth and wiſheth continually, that the will of God might be done in him, and that his Kingdome

dome might be manifested in him: He daily and hourly killeth sin in the flesh: For, the seed of the woman, *viz.* the inward man in Christ, continually breaketh the Head of the [Serpent, *viz.* of the] Devil, which is in vanity.

164. His Faith is a Desire to God [and goodness] which he wrappeth up into a sure hope, and therefore ventureth it upon the words of the promise, and liveth and dyeth therein: though, as to the true man, he never dyeth.

165. For Christ telleth us, saying, Whosoever believeth in me shall never dye, but hath pierced through from death to life; and Rivers of living waters shall flow from him, *viz.* good Doctrine and works.

166. Therefore I say that whatsoever fighteth and contendeth about the Letter, is all *Babel*: The Letters [of the word proceed from, and] stand all in one root, which is the Spirit of God: as the many flowers stand all in the earth, and grow

grow by one another: None of them figh: with the other about their colours ſmell, and taſt: they ſuffer the Earth, the Sun the Rain, the Wind, the heat and cold to do with them as they pleaſe, and yet every one of them grow in their own Eſſence and property.

167. And ſo it is with the children of God, they have various gifts and knowledge, yet all from one Spirit: They all rejoyce at the great wonders of God, and give thanks to the moſt High in his wiſdome: why ſhould they long contend about him, in whom they live and have their being, and of whoſe ſubſtance they themſelves are?

168. It is the greateſt folly [that is] in *Babel*, for people to ſtrive about Religion, as the Devil hath made the World to do, ſo that they contend about Opinions of their own forging *viz.* about the Letter: though the Kingdome of God conſiſteth in no Opinion, but in Power and Love.

169.

169. As Christ said to his Disciples, and left it to them at the last, saying, *Love one another, as I have loved you; For thereby men shall know that you are my Disciples:* If men would as fervently seek after Love and Righteousness, as after Opinions, there would be no strife on Earth: and we should live as children in our Father; and should need no Law or Ordinance.

170. For God is not served by any Law, but onely by Obedience. Laws are for the wicked, which will not embrace Love and Righteousness, they are compelled and forced by Laws.

171. We all have but one only * order, which is, to stand still to the Lord of all Beings, and resign our will up to him, and suffer his Spirit to play [what musick he will] and work and make in us what he will; and we give to him again, as his own fruits, that which he worketh and manifesteth in us.

* *Law, or Ordinance.*

172. Now, if we did not contend about

about the various fruits, gifts, and knowledge, but did acknowledge them in one another, like children of the Spirit of God, what could judge us? For, the Kingdome of God consisteth not in our knowing and supposing, but in power.

173. If we did not know half so much, and were more like children, and had but a Brotherly [mind, or good] will towards one another, and did live like children of one [and the same] mother, and as branches of one tree, taking our sap all from one root, we should be far more holy [than we are.]

174. Knowledge serves only to this end, to learn to know, (we having lost the Divine power in *Adam*, and so now are enclined to evil) that we have evil properties in us, and that doing of evil pleaseth not God, so that with our knowledge we might learn to do aright: Now if we have the power of God in us, and desire with all our powers to do, and to live aright, then our knowledge

knowledge is but our ſport wherein we rejoyce.

175. For true knowledge is the Manifeſtation of the Spirit of God through the eternal wiſdome: He knoweth what he will, in his children: He poureth forth his wiſdome and wonders by his children, as the Earth [produceth] its various flowers.

176. Now if we dwell one with another like humble children in the Spirit of Chriſt, one rejoycing at the gifts and knowledge of another, who would judge [or condemn] us? who judgeth [or condemneth] the birds in the woods, that praiſe the Lord of all Beings, with various voyces, every one in its own Eſſence? Doth the Spirit of God reprove them, for not bringing their voyces into one harmony? doth not the ſound of them all proceed from his power, and they ſport before him?

177. Thoſe men therefore that ſtrive and wrangle about knowledge,

ledge, and the will of God, and despise one another for that, are more foolish than the birds in the woods, and the wild beasts, that have no true understanding: they are more unprofitable in the sight of the Holy God than the flowers of the field, which stand still quietly [submitting] to the Spirit of God, and suffering him to manifest the Divine Wisdom and Power through them: yes, those men are worse than Thistles and Thorns [that grow] among fair flowers, for they stand still: indeed those men are like the ravenous Beasts, and Birds of prey, which fright the other Birds from singing and praising God.

178. In sum; they are * the growth of the Devil in the anger of God; which must by their pain yet serve the Lord: for by their plaguing, and persecuting, they press out the sap through the Essence of the children of God so, that they move and stir themselves in the Spirit of God, with praying,

* *O. branch, bud, or sprout.*

and

and continual ſighing: in which the Spirit of God moveth himſelf in them.

179. For thereby the Deſire is exerciſed, and ſo the Children of God grow green, flouriſh, and bring forth fruit; for the children of God are manifeſted in Tribulation, as the Scripture ſaith, *When thou chaſtiſeſt them, they cry fervently to thee.*

CHAP. VIII.

Wherein Chriſtian Religion conſiſteth, and how men ſhould ſerve God and their Brethren.

180. ALL Chriſtian Religion wholly conſiſteth in this, To learn to know our ſelves; Firſt, what we are, and whence we are come, how we are gone forth from the Unity into diſſention, wickedneſs, and unrighteouſneſs, how we have awakened and ſtirred up theſe things in us.

181.

181. Secondly, how we were in the Unity when we were the children of God in *Adam* before he fell. Thirdly, how we are now in dissention and dis-union, in strife and contrariety. Fourthly, whither we go when we pass out of this corruptible Being; whither we go with the immortal, and whither with the mortal part.

182. In these four points our whole Religion consisteth, *viz.* to learn to come forth from dis-union and vanity, and to enter again into that one Tree, Christ in us, out of which we are all sprung in *Adam*.

183. We need not strive about any thing, we have no contention: Let every one exercise himself, in learning how he may enter again into the love of God and his Brother.

184. The Testaments of Christ are nothing else but a loving Bond, or brotherly covenant, where-

with God in Christ bindeth himself to us, and * us to him: All teaching, willing, living, and doing, must aim at that. All teaching and doing otherwise whatsoever, is *Babel*, and a fiction, also a meer graven Image of pride in unprofitable judging, a disturbing of the world, and an hypocrisie of the Devil, wherewith he blindeth simplicity.

* Or we in him.

185. Every one whatsoever, that teacheth without the Spirit of God, and hath no divine knowledge, and yet setteth himself up for a Teacher in the Kingdome of God, and will serve God with teaching, [that teaching] is false, and doth but serve the belly, his Idol, and his own proud and insolent mind, in desiring to be honoured and accounted * holy: he beareth an office to which he is set apart and chosen by the children of men, who do but flatter him, and for favour

* A Divine in holy orders.

favour have ordained him thereunto.

186. Christ said, *Whosoever entreth not by the door into the Sheep-fold*, that is, through ME, *but climbeth up some other way, the same is a thief and a murtherer, and the Sheep follow him not.*

187. For they know not his voyce; he hath not the voyce of the Spirit of God, but the voyce of his own Art and Learning onely; himself teacheth, and not the Spirit of God: But Christ saith, *Every plant which my heavenly Father hath not planted, shall be plucked up by the roots.*

188. How then will he that is ungodly plant heavenly plants, that hath no seed [alive] in its power in himself? Christ saith expressly, the Sheep hear not his voyce, they follow him not.

189. The written Word is but

an instrument whereby the Spirit leadeth [us to it self within us.] That Word which will teach, must be living in the literal Word: The Spirit of God must be in the literal sound, or else none is a Teacher of God, but a meer Teacher of the Letter, a knower of the Historie, and not of the Spirit of God in Christ.

190. All that men will serve God with, must be done in faith, *viz.* in the Spirit: the Spirit maketh the work perfect and acceptable in the sight of God. All that a man beginneth and doth in faith, he doth that in the Spirit of God, which Spirit of God doth co-operate in the work, and that is acceptable to God, for he hath done it in himself, and his power and vertue is in it, it is holy.

191. But whatsoever is done in Self, without faith, is but a figure and *shell of a true Christian work.

* Or Husk.

192.

192. If thou ſerveſt thy brother, and doſt it but in hypocriſie, and giveſt him unwillingly, then thou ſerveſt not God; for thy faith proceedeth not from love, nor entreth into hope, into thy gift. Indeed thou ſerveſt thy brother, and he for his part thanketh God, and he for his part alſo bleſſeth thee; but thou bleſſeſt not him: for thou giveſt him a grudging ſpirit in thy gift, * which entreth not into the Spirit of God, into the hope of faith; therefore thy gift is but half given, and thou haſt but half thy reward for it.

* Or churliſh

193. The ſame is to be underſtood of receiving a gift: if any giveth in faith, in Divine hope, he bleſſeth his gift in his faith; but he that receiveth it unthankfully, and murmureth in his Spirit, he curſeth it in the uſe or enjoyment of it. Thus every one ſhall have his own, whatſoever he ſoweth, that he ſhall alſo reap. 194.

194. And so it is in the office of teaching: whatever a man soweth, that also he reapeth: For if any man sow good seed from the Spirit of Christ, it sticketh in the good heart, and bringeth forth good fruit; but in the wicked that are not capable of it, the anger of God is stirred.

195. If any sow contentions, reproaches, mis-constructions, all ungodly people receive it into them, it sticketh in them also, and bringeth forth fruit accordingly, so that men despise, revile, slander, and mis-construe one another, out of which [Root] the great *Babel* is sprung and grown; where men, out of meer pride and strife, contend about the Historie, and the justification of a poor sinner in the sight of God; and thereby make the simple erre and blaspheme, insomuch that one brother despiseth and curseth

the

the other, [and excommunicateth] or casteth him to the Devil, for the Historie and the Letters sake.

196. Such Railers and Revilers fear not God, but to raise the great building of dissention; and seeing corrupt lust lyeth in all men in the earthly flesh still: therefore they raise and awaken abominations even in the simple children of God, and make the people of God, as well as the children of Iniquity, to blaspheme: and so are master-builders of the great *Babel* of the world, and are as usefull as a fift wheel in a Wagon: and beside that, they erect the hellish building.

197. Therefore it is highly necessary for the children of God to pray earnestly, that they may learn to know this false building, and go forth from it with their minds, and not help to build it up, and so themselves to per-

ſecure their fellow-children of God; whereby they keep themſelves back from the Kingdome of God, and are ſeduced.

198. According to the ſaying of Chriſt to the Phariſees, *Woe unto you Phariſees: For you compaſs Sea and Land to make one Proſelite; and when he is one, you make him twofold more the child of Hell than your ſelves:* which truly cometh to paſs after the ſame manner, in theſe modern Factions and Sects among theſe Cryers and Teachers of ſtrife.

199. I deſire therefore, out of my gifts which are revealed to me from God, that all the children of God that intend to be the members of Chriſt, faithfully be warned to depart from ſuch abominable contentions, and bloody fire-brands, and to go forth from all ſtrife with their Brethren, and to ſtrive onely after love and righteouſneſs towards all men.

200.

200. For he that is a good Tree, must bring forth good fruits, and must sometimes suffer Swine to devour his fruits, and yet must continue a good tree still, and be alwaies willing to work with God, and not suffer any evil to master him: And then he standeth and groweth in the Field of God, and bringeth forth fruit [to be set] upon Gods Table, which he shall enjoy for ever. *Amen.*

All that hath breath praise the Name of the LORD.

Ha le lu-JAH.

Finished by *Jacob Behmen*, *24. Junii*, 1622.

L A

A Table of the Contents of the Chapters.

Chap. 1. *How Man ought to consider himself, from verse 1. to 29.*

Ch. 2. *How man is created, from 30. to 66.*

Ch. 3. *Of the miserable fall of man, and how he is delivered again, from 67. to 86.*

Ch. 4. *How we are born anew, and also how we fall into the wrath of God again, from 87. to 113.*

Ch. 5. *How a man may call himself a Christian, how not, from 114. to 132.*

Ch. 6. *Of right and wrong going to Church, receiving of Sacraments, and Absolution, from 133. to 157.*

Ch. 7. *Of unprofitable opinions, and contention about the Letter, from 158. to 179.*

Ch. 8. *Wherein Christian Religion consists, and how men must serve God, and their brethren, from 180. to 200.*

The

THE FOURTH BOOK.

K with praeced.

A

Dialogue between a Scholar and his Master, Concerning The Super-sensual life.

Shewing how the Soul may attain to Divine Hearing and Vision: and what its Childship in the Natural and Supernatural life is, and how it passeth out of Nature into God, and out of God into Nature and Self again: also what its salvation and perdition is.

Written in the *German* Language, *Anno* 1624

By JACOB BEHMEN.

Printed for *H. B.* 1654.

1 Cor. 2. 7, 8, 9, 10.

We speak the hidden mystical wisdome of God, which God ordained before the world, to our glory; which none of the Rulers of this world knew, &c. But as it is written, Esay 64.4. *That which no eye hath seen, nor ear heard, neither hath it entred into the heart of man, that which God hath prepared for them that love him: but God hath revealed them to us by his Spirit: For the Spirit searcheth all things, yea the deep things of God, &c.*

OF
The Super-sensual Life, or the life which is above sense.

In a * Dialogue between a * Scholar and his Master.

* Or Conference.
* Or Disciple

I. *Scholar.* THE Scholar said to his Master: How may I come to the super-sensual life, that I may see God, and hear him speak?

I. How men may come to the super-sensual Life.

Master. His Master said: when thou canst throw thy self but for a moment into that, where no creature dwelleth, then thou hearest what God speaketh.

2. *S.* Is that near at hand, or far off?

M. It is in thee, and if thou canſt * for a while ceaſe from all thy Thinking and willing, thou ſhalt hear unſpeakable words of God.

* Or an hour

3. *S.* How can I hear, when I ſtand ſtill from thinking and willing?

M. When thou ſtandeſt ſtill from the thinking and willing of Self, then the Eternal hearing, ſeeing and ſpeaking, will be revealed in thee; and ſo God heareth and ſeeth through thee: thine own hearing, willing, and ſeeing, hindreth thee, that thou doſt not ſee nor hear God.

4. *S.* Wherewith ſhall I hear and ſee God, being he is above Nature and Creature?

M. When thou art quiet or ſilent, then thou art that, which God was before Nature and Creature, and whereof he made thy nature and creature: then thou heareſt and ſeeſt, with that, wherewith

wherewith God saw and heard in thee, before thy own willing, seeing, and hearing began.

5. *S.* What hindreth or keepeth me back, that I cannot come to that?

M. Thy own willing, hearing, and seeing: and because thou strivest against that out of which thou art come: thou breakest thy self off with thy own willing, from Gods willing, and with thy own seeing thou seest in thy own willing onely; and thy willing stoppeth thy hearing with thy own thinking of earthly natural things, and bringeth thee into a ground, and overshadoweth thee with that which thou willest; so that thou canst not come to that which is super-natural and super-sensual.

6. *S.* Being I am in Nature, how may I come through Nature, into the super-sensual ground, without destroying of Nature?

M.

M. Three things are requisite here; the first is, thou must resign thy will to God, and sink thy self down to the ground in his mercy. The second is, thou must hate thy own will, and not do that, whereto thy own will driveth thee. The third is, thou must submit thy self under the Cross, that thou mayst be able to bear the Temptations of Nature and Creature: and if thou dost thus, God will speak into thee, and bring thy resigned will into himself, into the supernatural ground, and then thou shalt hear what the Lord speaketh in thee.

S. I must forsake the world, and my life to, if I should do thus.

M. If thou forsakest the world, thou comest into that whereof the world is made: and if thou forsakest thy life, and comest to have thy own power faint, then thy life is in that for whose

take thou forsakest it, *viz.* in God, from whence it came into the body.

8. *S.* God hath created man in and for the natural life, to rule over all creatures on Earth, and to be a Lord over all things in this world, and therefore it is reason he should possess it for his own.

11. *How man must and may rule over all creatures, and can be like all things.*

M. If thou ruleſt over all creatures outwardly onely, then thy will and ruling is in a Beſtial kind, and is but * an imaginary tranſitory ruling: and thou bringeſt alſo thy deſire into a Beſtial Eſſence, whereby thou becomeſt infected and captivated, and geteſt alſo a Beſtial condition: but if thou haſt left the imaginary condition, then thou art in the ſuper-imaginarineſs, and ruleſt over all Creatures, in that ground out of which they are created, and nothing on Earth can hurt thee, for thou art like All-things, and nothing is unlike to thee.

* *Imagelike.*

* *Imagelike.*

9. *S.*

9. *S.* O loving Master, pra
teach me how I may come th
shortest way to be like All-things

M. With all my heart; do bu
think on the words of our Lo
Jesus Christ, when he said, *Un
less ye turn, and become as chil
dren, ye shall not see the Kingdom
of God:* Now if thou wilt be lik
All-things, thou must forsak
All-things, and turn thy Desir
away from them, and not desir
them, nor extend to possess tha
for thy own, which is something
For, as soon as thou takest some
thing into thy Desire, and re
ceivest it into thee for thy own
then that something is the sam
with thy self, and it worket
with thee in thy will, and ther
thou art bound to protect it, and
to take care for it as for thy own
Being: But if thou receive no
thing into thy Desire, then thou
art free from All-things, and rulest
over All-things at once: for thou
hast

haſt received Nothing for thy own, and art Nothing to all things, and all things are alſo Nothing to thee: thou art as a Child which underſtandeſt not what a thing is: and though thou doſt underſtand it, yet thou underſtandeſt it without touching thy perception, in that manner, which God ruleth and ſeeth all things in, and yet nothing comprehendeth Him.

Thou didſt alſo deſire, that I would teach thee how thou mightſt attain it, therefore conſider the words of Chriſt, who ſaid, *Without me you can do nothing*: In thy own power thou canſt not come to ſuch reſt that no creature ſhould touch thee, unleſs thou giveſt thy ſelf wholly up to the Life of our Lord Jeſus Chriſt, and reſigneſt thy will and deſire wholly to him, and willeſt nothing without him, then with thy body thou art in the World, in the properties; & with

thy

thy Reason under the Cross of our Lord CHRIST; but with thy will thou walkest in Heaven, and art at the end from whence all creatures are proceeded, and to which they go again: and then thou mayst behold all things outwardly with Reason, and inwardly with the Mind, and rule in all things, and over all things with Christ, to whom all power is given both in Heaven and on Earth.

S. O Master, the creatures that live in me with-hold me, that I cannot wholly yield and give up my self as I willingly would.

M. If thy will goeth forth from the creatures, then the creatures are forsaken in thee: they are in the world, and thy body onely is with the creatures, but spiritually thou walkest with God: and if thy will leaveth the creatures, then the creatures are dead

in

n it, and live onely in the body
n the world: and if thy will do
ot bring it self into them, they
annot touch the soul: for Saint
Paul saith, *Our conversation is in Heaven:* also, *You are the Temple of the holy Ghost, who dwelleth in* ou; so then, the holy Ghost welleth in the will, and the reatures dwell in the body.

11. *S.* If the holy Ghost dwell n the will of the mind, how ay I keep my self so, that he o not depart from me?

M. Mark the words of our ord Jesus Christ: *If you abide my words, then my words abide you.* If thou dost abide with thy ill in the words of Christ, then is Word and Spirit abideth in ee: but if thy will goeth in- the Creatures, then thou hast oken off thy self from him, nd then thou canst not any o- er way keep thy self, but by biding continually in resigned humility,

humility, and entring into continual Repentance, so that thou art alwaies grieved, that creatures live in thee: if thou dost thus, thou standest in a daily dying from the creatures, and in a daily ascending into Heaven in thy will.

3. How men may come to continual repentance, and subsist in temptation.

12. *S.* O loving Master, pray teach me how I may come into such a continual Repentance.

M. When thou leavest that which loveth thee, and lovest that which hateth thee, then thou mayst abide continually in Repentance.

13. *S.* What is that which I must thus leave?

M. The creatures in flesh and blood, and all other things that love thee, love thee because thy will *entertaineth them: the will must leave them, and account them enemies: and the Cross of our Lord Jesus Christ, with the reproach of the world, hateth thee, which thou must learn to love,

** Feedeth, nourisheth, or preserveth.*

ve, and take for a daily exerciſe
thy Repentance; and then
ou ſhalt have continual cauſe
hate thy ſelf in the creature,
d to ſeek the eternal reſt,
herein thy will may reſt, as
hriſt ſaid, In me you have
t, but in the world you have
xiety.

14. *S.* How may I recover in
ha Temptation as this?

M. If every hour thou doſt
ce throw thy ſelf beyond all
eatures, above all ſenſual Rea-
, into the meereſt mercy of
od, into the ſufferings of our
rd, and yieldeſt thy ſelf there-
o, then thou ſhalt receive
wer to rule over Sin, Death,
d the Devil, over Hell and the
rld, and then thou mayſt ſub-
in all Temptations.

15. *S.* Poor man that I am,
hat would become of me, if I
ould attain with my mind to
at, where no Creature is?

M.

M. His Master said to him ve
kindly; Loving Scholar, If
were, that thy will could bre
off it self for one hour, from a
creatures, and throw it self in
that, where no creature is, it wou
be over-clothed with the highe
splendour of Gods glory, an
would taste in it self the most swe
love of our Lord Jesus, which n
man can express: and it wou
find in it self the unspeakabl
words of our Lord concerning h
great mercy; It would feel in
self, that the Cross of our Lo
CHRIST would be very ple
sing to it, and it would love th
more than the Honour and goo
of the world.

16. *S.* But what would be
come of the Body, since it mu
live in the Creature?

M. The body would be pu
into the initiation of our Lo
Christ, who said, his Kingdom
was not of this World; it woul
begi

begin to dye from without and from within: from without, from the vanity and evil deeds of the world, it would be an utter enemy to all Pride and Inſolence: from within, it would dye from all evil Luſts and Envy, and would get a mind and will wholly new, which would be continually directed to God [and Goodneſs.]

17. *S.* But the World would hate and deſpiſe it for doing ſo: ſeeing it muſt contradict the World, and live and do otherwiſe than the World doth.

M. It would not take that as any harm done to it, but would rejoyce that it is become worthy to be like to the Image of our Lord Chriſt, and be willing to bear that Croſs after our Lord, meerly that the Lord might beſtow the Influence of his ſweet love upon it.

18. *S.* What would become

of it, when the anger of God from within, and the wicked world from without should assault it, as happened to our Lord Christ?

M. Be that unto it, as unto our Lord Christ, when he was reproached, reviled, and crucified by the World and the Priests, he commended his soul into the hands of his Father, and so departed from the anguish of this world into the Eternal joy. So also it would get forth from the reproach and anguish of all the world, and penetrate into it self into the great love of God, and be sustained and refreshed by the most sweet Name JESUS, and see and find in it self a new world springing forth through the anger of God: then a man should wrap his soul up therein, and account all things alike, and whether the body be in * Hell, or on Earth, yet his mind is in the greatest love of God.

* *Sus.*

S.

19. *S.* But how would his body be maintained in the world, and how would he maintain those that are his, if he should incurr the displeasure of all the world?

M. He getteth greater favour than the world is able to bestow; for he hath God, and all his Angels for his friends, they protect him in all dangers and necessities: Also God is his blessing in every thing; and though sometimes it seem as if God would not [bless him] it is but for a Trial [to him] and the drawing of [Gods] love, that he might the more pray to God, and commit all his waies to him.

20. *S.* But he loseth all his good friends, and there will be none to help him in his necessity.

M. Yes, he getteth the hearts of all his good friends into his possession; and loseth none but his enemies, who before loved his vanity and wickedness.

21. *S.* How is it that he getteth his good friends into his poſſeſſion?

M. He getteth the ſouls of all thoſe that belong to our Lord Jeſus, to be his brethren, and the members of his own life: for the children of God are but one in Chriſt, which one is Chriſt in all: therefore he getteth them all to be his fellow-members in the body of Chriſt: for they have the heavenly goods common, and live in one [and the ſame] love of God, as the branches of a Tree [ſpring] from one [and the ſame] ſap. Alſo, he cannot want outward natural friends neither, as our Lord Chriſt did not want ſuch: For though the high Prieſts and Potentates of the world would not love him which belonged not to him, nor were his members and brethren: yet thoſe loved him that were capable of his words: ſo likewiſe thoſe that

that love truth and righteouſneſs, would love that man, and aſſociate themſelves to him, as *Nicodemus* did to Chriſt, [who came to him] by night, and in his heart loved Jeſus for the truths ſake, yet outwardly feared the world; and thus he ſhall have many friends that are not known to him.

22. *S.* But it is very grievous to be deſpiſed of all the world.

M. That which now ſeems hard and heavy to thee, thou wilt afterwards love it moſt of all.

23. *S.* How can it be that I ſhould love that which hateth me?

M. Though thou loveſt the earthly wiſdome now, yet when thou art over-clothed with the heavenly [wiſdome] thou wilt ſee that all the wiſdome of the world is but folly, and that the world hateth but thy enemy, *viz.* the mortal life; and when thou thy ſelf comeſt to hate the will thereof, then thou alſo wilt begin

to love that despising of the mortal life.

24. *S.* But how may these two stand together, *viz.* that a man should both love and hate himself?

M. In loving thy self, thou lovest not thy self, as thy own; but as given [from] the love of God, thou lovest the Divine ground in thee by which thou lovest the Divine wisdom, Gods works of wonder, and thy brethren: But in hating thy self, thou hatest onely that which is thy own, wherein evil sticketh close to thee: and this thou dost, that thou mayst wholly destroy in thee [that which thou callest thine (when thou sayest I or my self do this or that) this thou wouldest wholly destroy] in thee, that thou mayst become a ground wholly divine. Love hateth [Self, or] that which we call I, because it is a deadly thing, and they two cannot well stand together:

together: for love possesseth Heaven, and dwelleth * in it self; but that which I call I, possesseth the world, and worldly things, and also dwelleth in it self; and as heaven ruleth the world, and as eternity ruleth time, so love ruleth over the natural life.

* Or by.

25. *S.* Loving Master, pray tell me, wherefore must love and trouble, friend and foe, be together? would not love alone be better?

4. How love & sorrow stand together in one, and what

Love is, what its power, vertue, height, and goodness is, where it dwelleth in man, also the nearest way to attain it.

M. If love dwelt not in trouble, it could have nothing to love; but its substance which it loveth, *viz.* the poor soul, being in trouble and pain, it hath cause to love its own substance, and to deliver it from pain, that it self also might be beloved again: neither could it be known what love is, if it had not something which it might love.

26. *S.* What is the vertue, power, height, and greatneſs of love?

M. Its vertue is that nothing, [whence all things proceed] and its power is [in and] through all things: its height is as high as God, and its greatneſs is greater than * God: whoſoever findeth it, findeth nothing, and all things.

* *Here is meant the manifeſtation of the Deity in the glorious eternal Light of the Divine Eſſence.*

27. *S.* Loving Maſter, pray tell me how I may underſtand this.

M. That I ſaid, its vertue is that nothing, thou mayſt underſtand thus: when thou art gone forth wholly from the creature, and art become Nothing to all that is Nature and Creature, then thou art in that eternal One, which is God himſelf, and then thou ſhalt perceive and feel the higheſt vertue of Love.

But that I ſaid, its power is [in and] through all things, thou perceiveſt

perceivest and findest, that in thy own Soul and Body; when this great love is kindled in thee, it will burn more than any fire can do: Thou seest also in all the works of God, that love hath poured forth it self into all things, and is the most inward and most outward ground in all things: Inwardly, in the [vertue and] power, and outwardly in the [figure, form, or] shape [of every thing.]

And that I said, Its height is as high as God, thou mayst understand this in thy self; in that it bringeth thee to be as high as God himself is: as may be seen by our beloved Lord Christ in our humanity; which humanity love hath brought into the highest throne, into the power of the Deity.

But that I also said, Its Greatness is greater than GOD, that is also true: for love entreth into that where God dwelleth not: as when our beloved Lord Christ

was in hell, hell was not God, but love was there, and destroyed death. Also, when thou art in anguish or trouble, God is not the anguish or trouble, but his love is there, and bringeth thee out of anguish into God: when God hideth himself in thee, love is there, and maketh him manifest in thee.

Also, that I said, whosoever findeth it, findeth nothing and all things; that is also true: for he findeth a super-natural, super-sensual abyss, having no ground, where there is no place to dwell in; and he findeth also nothing that is like it, and therefore it may be compared to nothing; for it is deeper than any thing, and is as nothing to all things; for it is not comprehensible: and because it is nothing, it is free from all things, and it is that onely Good, which a man cannot express, or utter what it is.

But

But that I lastly said, He that findeth it, findeth all things, is also true, it hath been the beginning of all things, and it ruleth all things: If thou findest it, thou comest into that ground from whence all things are proceeded, and wherein they subsist; and thou art in it, a King over all the works of God.

28. *S.* Loving Master, pray tell me, where dwelleth it in man?

M. Where man dwelleth not, there it hath its seat in man.

29. *S.* Where is that in a man's self, where man dwelleth not?

M. It is [in] the soul, [that is] resigned to the ground, where the soul dyeth to its own will, and willeth no more [of] it self, but onely what God will: and there it dwelleth: for, so much of the soul, as its own will is dead to it self in, so much place love hath taken up therein: for where

* Love.

where its own will sate before, there now is nothing; and where nothing is, there the love of God is working alone.

30. *S.* But how may I comprehend it without the doing of my will?

M. If thou wilt comprehend it,* it flyeth away from thee; but if thou yieldest thy self wholly up to it, then thou art dead to thy self in thy will, and love will then be the life of thy Nature; it killeth thee not, but quickneth thee according to its life; and then thou livest, yet not to thy own will, but to its will, for thy will becometh its will, and then thou art dead to thy self, but livest to God.

* *viz.* in thy own will.

31. *S.* How is it, that so few find it, when all would fain have it?

M. They all seek it in something, *viz.* in an Imaginary opinion, in self-desire, whereto al-

most

moſt all have a peculiar natural Luſt [or Inclination] and though Love ſhould proffer it ſelf to them, it would find no place in them, becauſe the Imaginarineſs that is in their own will hath ſet it ſelf in the place thereof; and ſo the Imaginarineſs of ſelf-luſt would have the love in it: but love flyeth away; for it dwelleth onely in Nothing, and therefore they find it not.

32. *S.* What is the Office of it in Nothing?

M. Its office is, to penetrate without intermiſſion into ſomething; and if it find a place in ſomething which ſtandeth ſtill, then its office is to take poſſeſſion thereof, and to rejoyce therein, with its flaming fire of Love, more than the Sun in this world: and without intermiſſion to kindle a fire in ſomething, and to conſume the ſomething, and to over-flame it ſelf therewith.

33.

33. *S.* O loving Master! How shall I understand this?

M. If it may but kindle a fire in thee, thou shalt feel how it consumeth thy [self which thou calleſt,] I: and rejoyceth so exceedingly in thy fire, that thou wouldst rather suffer thy self to be killed, than to enter again into thy something; Its flame also is so great, that it would not leave thee, though it should cost thy Temporal Life, it would go with thee in its fire into Death; and if thou wenteſt into Hell, it would break Hell in pieces for thy sake.

34. *S.* Loving Master, I can no more endure any thing should divert me; how shall I find the neareſt way to it?

M. Where the way is hardeſt, there walk thou, and take up what the world rejecteth; and what the world doth, that do not thou: walk contrary to the world in All things, and then thou

thou comest the neareſt way to it.

35. *S.* If I ſhould walk contrary to every thing, I muſt needs be in meer miſery and unquietneſs, and I ſhould alſo be accounted a fool.

M. I do not bid thee do harm to any, but becauſe the world loveth onely deceit and vanity, and walketh in falſe [and wicked] waies; therefore if thou wilt act a clean contrary part to the waies thereof in all things, walk onely in the right way: for the right way is contrary to all the waies of the world.

But that thou ſayſt, thou ſhouldſt be in meer anguiſh [and trouble] that indeed will be ſo, according to the fleſh, and it will give thee occaſion of continual Repentance, and in ſuch Anxiety the Love muſt willingly kindle its fire.

That thou ſayſt alſo, thou ſhouldſt be accounted a ſilly fool,

is

is true; for the way to the love of God is folly to the world, but wisdome to the children of God: when the world perceiveth this fire of love in the Children of God, it saith they are turned fools: but to the children of God it is the greatest Treasure, [so great] that no Life can express it, nor Tongue so much as name what the fire of the inflaming love of God is, it is * whiter than the Sun, and sweeter than any thing, it is far more * nourishing than any meat or drink, and more pleasant than all the joy of this world: whosoever getteth this, is richer than any King on Earth, more noble than any Emperour can be, and more potent and strong than all [Authority and Power.

* Or *Brighter.*

* *Powerfull, virtuall, or strengthening*

36. *S.* Then the Scholar asked his Master further saying: Whither goeth the soul when the body

body dyeth? be it either * saved or damned?

* *whether the blessed and damned souls go when they depart, and how Heaven and Hell is in man.*

M. His Master answered: It needed no going forth, onely the outward mortal life with the body do separate themselves from the soul, the soul hath Heaven and Hell in it self before, as it is written, *The Kingdome of God cometh not with outward observation; Neither shall they say, Lo here, or Lo there it is, for behold the Kingdome of God is within you:* and whether of the two, *viz.* Heaven or Hell, shall be manifested in it, in that the soul standeth.

37. *S.* Doth it not enter into Heaven or Hell as a man entreth into a house, or as a man goeth through a hole [door or window] into another world?

M.

envy, and anger, and yieldeth its will into them; and so this vanity also becometh manifest, and working in the soul, and throughly penetrateth it all over, as fire doth [a burning hot] Iron; and this soul cannot come to Divine rest: for Gods anger is manifested in it. Now when the body parteth from this soul, eternal grief and despair beginneth; for it perceiveth and findeth, that it is become a meer tormentive abomination, and is ashamed to strive to enter with its false will into God, nay it cannot: for it is captivated in the wrath, and is it self meer wrath, and hath shut it self up therewith by its * false desire which it hath raised up in it self: And since the light of God shineth not in it, and that his love toucheth it not, it is a great darkness, and an aking anguishing source of fire, and carrieth hell in it self, and

* Or evil.

cannot

cannot ſee the light of God. Thus it dwelleth in it ſelf in hell, and needeth no entring [into it;] for wherein ſoever it is, it is in Hell: and though it ſhould caſt it ſelf many hundred thouſand miles from its [preſent] place, yet there it is in the ſame property, ſource and darkneſs [it was in.]

39. *S.* How cometh it then, that a holy ſoul in this [lifes] time, doth not perfectly perceive that light, and great joy? nor a wicked ſoul feel hell, when both of them are in man, and one of them of neceſſity worketh in him?

M. The Kingdome of Heaven in the Saints is working and ſenſible in their faith, they feel the love of God in their faith, by which the will yieldeth it ſelf up into God: But the natural life is compaſſed with fleſh and blood; and in the contrariety of Gods anger, is compaſſed with the vain luſt of this world, wch continually doth

doſt throughly penetrate the outward mortal life, where the world on one ſide, the Devil on the other, and on a third the curſe of the anger of God in fleſh and blood, throughly penetrateth and ſifteth the life, whereby the ſoul is often in anguiſh, when hell thus aſſaulteth it, and would manifeſt it ſelf in the ſoul: But the ſoul ſinketh down into the hope of Divine grace, and ſtandeth like a fair Roſe in the midſt of Thorns, till the Kingdome of this world falleth off from it in the death of the body: and then the ſoul becometh firſt truly manifeſt in the love of God; having nothing more to hinder it: but the ſoul during the time of this life, muſt walk with Chriſt in this world and then Chriſt delivereth it out of its own hell by throughly penetrating it with his love, and ſtandeth by it in hell, and changeth its hell into heaven.

But

But that thou ſayſt, Why do not the wicked feel hell in the time of this life? I anſwer, he feeleth it indeed in his falſe [or wicked] conſcience, but he underſtandeth it not: for he hath earthly vanity yet, with which he is enamoured, and in which he taketh delight and pleaſure: alſo the outward life hath yet the light of the outward nature, and ſo the pain cannot be reveiled; but when the body dyeth, the ſoul cannot enjoy ſuch temporal pleaſure any longer, and the light of this outward world is alſo extinguiſhed to it: and then it ſtandeth in eternal hunger and thirſt after ſuch vanity as it was in love withall here [in this life] yet it can reach nothing but that falſe will which it * imprinted [in it ſelf] which it had ſo much of in this life, & yet was not contented; but then it hath as little of it, which maketh it to

* Impreſſed.

be

be in everlasting hunger and thirst after vanity, wickedness, and [vile] lewdness; it would fain do more evil still, but it hath not wherein or wherewith to perform it, and therefore it performeth it onely in it self. And this hellish hunger and thirst cannot be fully manifested in it, till the body dyeth, wherewith the soul hath played the wanton in voluptuousness, and which hath ministred to the Soul what it lusted after.

6 where the Angels and Devils dwell in this (worlds) time, both far Heaven and Hell are asunder; and what, and whence the Angels and Souls are.

40. *S.* Heaven and Hell being in us in strife in this [lifes] time, and God being also thus near us, where do the Angels and Devils dwell?

M. Where thou dost not dwell as to thy self and thy own will, there the Angels dwell with thee, and every where all over: but

where

where thou dwellest as to thy self and thy own will, there the Devils dwell with thee, and every where all over.

41. *S.* I understand not this.

M. Where the will of God willeth in any thing, there God is * manifested, and in that manifestation the Angels also dwell; but where God in any thing willeth not with the will of the thing, there God is not manifested to it, but dwelleth in himself, without the co-operating of the thing; in that thing its own will is without GODS will, and there the Devil dwelleth, and all whatever is without God.

* Or Revealed.

42. *S.* How far then is Heaven and Hell from one another?

M. As [far as] day and night, something and nothing [are one from another:] they are in one another; and they do cause joy and trouble one to another.

Heaven is through the whole world, and without the world all over, without being divided or included in a place, and worketh through the Divine Manifestation but onely in it self, and in that which cometh into it, or in that wherein it becometh manifest, and there God is revealed: for heaven is nothing but a manifestation of the eternal One, wherein all worketh and willeth in quiet love.

Hell also is through the whole world, and dwelleth and worketh also but in it self, and in that wherein the foundation of Hell is manifested, *viz.* in Self, and in the false [or evil] will. The visible world hath both [Heaven and Hell] in it: Man, as to his Temporal life, is onely of the visible world, and therefore during the time of this life, he seeth not the spiritual world: for the outward world, with its substance, is

a cover to the spiritual world, as the soul is covered with the body: But when the outward man dyeth, then the spiritual world, as to the soul, is manifested either in the eternal light, with the holy Angels, or in the eternal darkness, with the Devils.

43. *S.* What is an Angel, or the soul of a man, that they may be manifested thus either in Gods love or anger?

M. They came from one original, they are a * Branch of the Divine Science of the Divine will, sprung from the Divine Word, and made an object of the Divine Love, they are [come] out of the ground of eternity, from whence Light and Darkness spring, *viz.* Darkness consisting in the receiving of Self-desire, and Light consisting in willing the same with God, and there the love of God is in the working; but in the receiving of Self in the

* Or piece, or slip, or graft, or science.

willing of the ſoul, Gods will worketh in pain, and is a Darkneſs, that the light may be known: They, [Heaven and Hell] are nothing elſe but a manifeſtation of the Divine will, either in light or darkneſs, according to the properties of the ſpiritual world.

7. what the body of man is: and why the ſoul is capable of receiving good and evil.

44. *S.* What then is the Body of a Man?

M. It is the viſible world, an Image and eſſence of all that the world is; and the viſible world is a manifeſtation of the inward ſpiritual world, [come] out of the eternal light, and out of the eternal darkneſs, out of the ſpiritual weaving, [twining or connexion:] and it is an object or reſemblance of eternity; wherewith eternity hath made it ſelf viſible; where ſelf-will, and reſigned will, *viz.* evil and good, work one with another:

and

and ſuch a ſubſtance the outward man alſo is; for God created man of the outward world, and breathed into him the inward ſpiritual world, for a ſoul and an underſtanding life, and therefore in the things of the outward world, man can receive and work evil and good.

45. *S.* What ſhall be after this world, when all things periſh? *8 Of the periſhing of the world: of mans body in and after the Reſurrection: where Heaven and Hell ſhall be: of the laſt judgement, and wherefore ſtrife in the Creature muſt be.*

M. The material ſubſtance onely ceaſeth, *viz.* the four elements, the Sun, Moon, and Stars, and then the inward world will be wholly viſible and manifeſt: But whatſoever hath been wrought by the Spirit in this time, whether evil or good, I ſay, every work ſhall ſeparate it ſelf there in a ſpiritual manner, either into the [eternal] light, or into the eternal

darkness: for that which is born from each will, penetrateth again into that which is like it self. And there the darkness is called Hell, and is an eternal forgetting of all good; and the light is called the Kingdome of God, and is an eternal joy, and an eternal praise in the Saints, that they are delivered from the *evil pain. * *false.*

The last judgement is a kindling of the fire both of Gods love and anger; in which the matter of every substance perisheth, and each fire shall attract its own into it self, *viz.* the substance that is like it self; that is, Gods fire of love draweth into it whatsoever is born in the love of God, in which also it shall burn after the manner of love, and yield it self up into that substance. But the pain draweth into it self what is wrought in the anger of God in darkness, and consumeth the

false

false substance; and then there remaineth onely the painfull [or aking] will in its own form, image and figure.

46. *S.* What Matter and Form, [or shape] shall our bodies rise with?

M. It is sown a natural, grosse, and elementary body; which in this [life] time, is like the outward elements; and in this grosse body there is the subtil power and vertue; as in the earth there is a subtil good vertue, which is like the Sun, and is one and the same with the Sun; which also in the beginning of time, did spring and proceed out of the Divine power and vertue, from whence all the good vertue of the body hath been received: this good vertue of the mortal body shall come again, and live for ever in a kind of transparent, Crystalline, material property, in spiritual flesh and blood: as also the good

vertue of the earth [ſhall,] when the earth alſo ſhall be Chryſtalline, and the Divine light ſhine in every thing [that hath a Being, Eſſence or Subſtance:] And as the groſs earth ſhall periſh, and not return; ſo alſo the groſs fleſh of Man ſhall periſh, and not live for ever. But all things muſt appear before the judgement, and in the judgement be ſeparated by the fire; yes both, the earth, and alſo the aſhes of the humane body: For when God ſhall once move the Spiritual world, every Spirit ſhall attract its ſpiritual ſubſtance to it ſelf, *viz.* a good Spirit and ſoul ſhall draw to it ſelf its good ſubſtance, and an evil one its evil ſubſtance. But we muſt here underſtand ſuch a ſubſtantial material power & vertue, whoſe ſubſtance is meer vertue, like a material * tincture, whoſe groſneſs is periſhed in all things.

* *Such a thing as hath all figures, colours, and vertues, and yet tranſparent.*

47. *S.* * Shall we not riſe again with our viſible bodies, and live in them for ever?

* *See the 40. queſtion. of the ſoul, 21 queſt. 12 ver.*

M. When the viſible world periſheth, then all that which hath come out of it, and hath been external, ſhall periſh with it: there ſhall remain of the world onely the heavenly Cryſtalline Nature and Form, and ſo there ſhall remain of Man alſo, onely the ſpiritual earth: For man ſhall be then wholly like the ſpiritual world, which as yet is hidden.

47. *S.* Shall there be alſo husband and wife, or children and kindred in the ſpiritual life, or ſhall one aſſociate with another, as they do in this life?

M. Why art thou ſo fleſhly minded? There will be neither husband nor wife, but all will be like the Angels of God, *viz.* Maſculine Virgins: there will be neither ſon nor daughter, brother nor

sister, but all of one kind, all are but ONE in Christ, (as a Tree and its branches, are one) and yet several creatures, but God All in All. Indeed there will be spiritual knowledge of what every one hath been, and what he hath done, but no * possessing or desire of possessing such things any more.

* Or receiving, or using, or enjoying.

49. *S.* Shall they all have the eternal joy & glorification alike?

M. The Scripture saith, Such as the People is, such is their God: Also it saith, *With the holy thou art holy, and with the perverse thou art perverse.* And St. *Paul* saith, *In the resurrection they shall exceed one another as the Sun, & Moon, and Stars.* I therefore know, they [the blessed] shall indeed enjoy Divine working, but their vertue and * illumination shall be very different: all according as they have been endued in this [life] time

* or illustration.

with

with power and vertue in their painfull working: For the painfull working of the creature in this [life] time, is the opening and begetting of Divine power, by which Gods power is made moveable and working. Now thoſe that have wrought with Chriſt in this [life] time, and not in the luſt of the fleſh, ſhall have great power, and excellent glorification in them, and upon them: but others, who have onely expected and relyed upon an imputed ſatisfaction, and in the mean while have ſerved their Belly-God, and yet at laſt have turned and obtained grace; thoſe, I ſay, ſhall not have ſo great power and illumination; ſo that there will be as great a difference between them, as is between the Sun, Moon, and Stars, and as is between the flowers of the field, in their beauty, power, and vertue.

50. *S.* How shall the world be judged, and by whom?

M. With the Divine stirring [or Motion] by the Person and Spirit of Christ: Christ, by the word of God which became Man, shall separate from himself, all that belongeth not to Christ; and he shall wholly manifest his kingdome in that place where this world is: For the separating motion worketh all over through all at once.

51. *S.* Whither shall the Devils, and all the damned be thrown, when the place of this world is the Kingdome of Christ, and when it shall be glorified? Shall they be cast out of the place of this world? or shall Christ have, and manifest, his Dominion without the place of this world?

M. Hell shall remain in the place of this world every where; but hidden to the kingdome of heaven, as the Night is hidden in the

the Day; the light ſhall ſhine for ever in the darkneſs, and the darkneſs cannot comprehend it. And thus the light is the kingdome of Chriſt, and the darkneſs is Hell, wherein the Devils & the wicked dwell; and ſo they ſhall be ſuppreſſed by the Kingdome of Chriſt, and made a foot-ſtool, *viz.* a reproach.

52. *S.* How ſhall all People and Nations be brought to judgement?

M. The eternal word of God, out of which every ſpiritual creaturely life hath come, will move it ſelf at that hour, according to Love and Anger in every life which is [come] out of the eternity, and will draw every creature before the * judgement of Chriſt, to be ſentenced by this motion of the Word; the life will be manifeſted in all its works, and every one ſhall ſeek and feel its judgement and ſentence in it ſelf:

* Or ſentence.

ſelf: for the judgement ſhall immediatly, in the departure of the Body, be manifeſted in the Soul. The laſt judgement is but a return of the ſpiritual body, and ſeparation of the world, when the evil ſhall be ſeparated from the good * in the ſubſtance of the world, and in the body, and every thing enter into its eternal reſervatory; and is a manifeſtation of the myſterie of God in every ſubſtance and life.

* In or upon

53. *S.* How will the ſentence be pronounced?

M. Here conſider the words of Chriſt: *He will ſay unto thoſe on his right hand, Come ye bleſſed of my Father, inherit the Kingdome prepared for you from the foundation of the world; For I was hungry, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye cloathed me; I was ſick, and in priſon*

priſon, and ye viſited me, and came unto me.

Then ſhall they anſwer him, ſaying, LORD, when ſaw we thee hungry, thirſty, a ſtranger, naked, ſick, and in priſon, and * miniſtred unto thee thus?

* Served, or helped.

Then ſhall the King anſwer and ſay unto them; In as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.

And unto the wicked on his left hand he will ſay, Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels: For I was hungry, thirſty, a ſtranger, naked, ſick, and in priſon, and ye have not miniſtred to me.

And they ſhall alſo anſwer him, and ſay; When have we ſeen thee thus, and have not miniſtred to thee?

And he will anſwer them, Verily, I ſay unto you, Inaſmuch as

ye

ye have not done it unto one of the leaſt of theſe, ye did it not to ME.

And they ſhall depart into everlaſting puniſhment; but the righteous into life eternal.

54. *S.* Loving Maſter, pray tell me why Chriſt ſaith, What you have done to the leaſt of theſe, you have done it to me: and what you have not done to them, neither have you done it to me? And how doth a man this to Chriſt ſo, as he doth it to himſelf?

See the latter end of the anſwer following.

M. Chriſt dwelleth really and eſſentially in the faith of thoſe that wholly yield up themſelves to him, and he giveth them his fleſh for food, and his blood for drink; and ſo poſſeſſeth the ground of their faith, according to the * inwardneſs of Man; and therefore a Chriſtian is called a branch of the vine Chriſt, and a Chriſtian, becauſe Chriſt dwelleth ſpiritually in him, and whatſoever any

* Or the inward man.

ſhall

hall do to ſuch a Chriſtian in his
odily neceſſities, that is done to
Chriſt himſelf who dwelleth in
im: for ſuch a Chriſtian is not
is own, but is wholly reſigned
o Chriſt, and is his peculiar poſ-
eſſion, and therefore it is done
o Chriſt himſelf. Therefore alſo
whoſoever ſhall withdraw their
and from ſuch a needy Chri-
ian, and will not ſerve him in
is neceſſity, they thruſt Chriſt
way from themſelves, and de-
piſe him in his members. When
poor perſon that belongeth to
Chriſt, asketh [any thing] of
hee, and thou denyeſt it him in
is neceſſity, then thou haſt de-
ied it to Chriſt himſelf. And
whatſoever hurt any ſhall do to
ich a Chriſtian, they do it
o Chriſt himſelf. When any
nock, reproach, revile, or reject
r thruſt away ſuch a one, they
o all that to Chriſt himſelf:

but

but he that receiveth him, giveth him meat and drink, cloatheth him, and aſſiſteth him in his neceſſities, he doth it to Chriſt himſelf, and to the [fellow] members of his own Body; nay thus, he doth it to himſelf if he be a Chriſtian: for we are One in Chriſt as a Tree and its Branches are one.

55. *S.* How then will those ſubſiſt in the day of that judgment, who torment and vex the poor and diſtreſſed, and deprive him of his very ſweat, neceſſitating and conſtraining him by force to be ſubject to their wils, and account them their footſtool, only that they may domineer and ſpend his ſweat [labour and pains] in voluptuouſneſs, pride, and vain-glory?

M. Thoſe do it to Chriſt himſelf: and that which they do, belongeth to his ſevere ſentence and judgement: for in ſo doing, they

ay violent hands on Christ, and ersecute him in his members. And besides, they help the Devil o augment his Kingdome, and by uch pressing and constraining hem, they draw the poor off from Christ, and make him seek a lewd nd unlawful way to fill his belly: Nay, they do the very same which he Devil himself doth; who, without intermission, resisteth the Kingdome of Christ [which consisteth] in love. All these, if they o not turn with their whole eart to Christ, and * minister to im, must go into Hell fire, where here is nothing but such meer elf [as that which he hath exercised over the poor.]

* Or serve him.

56. *S.* But how will it fare with those, and how will they ubsist, that in this time do so ontend about the Kingdome of Christ, and persecute, reproach, ander, and revile one another or it, [*viz.* for their Religion?]

M.

M. All thoſe that have not ye
known Chriſt, and are alſo bu
as a type or figure of Heaven an
Hell, ſtriving with each other fo
the victory.

All riſing, ſwelling pride
which maketh ſtriving about o
pinions, is an Image of Self; an
whoſoever hath not Faith an
Humility, nor is in the Spirit o
Chriſt [*viz.* love] is onely arm
ed with the Anger of God, an
helpeth forward the victory o
the * Imaginary Self, *viz.* th
Kingdome of Darkneſs, and th
anger of God: For at the day o
judgement, all Self ſhall be give
to the Darkneſs, & all their * un
profitable contentions, in whic
they ſeek not after love, but mee
ly after their Imaginary ſelf
that they may boaſt themſelves i
their opinions, and ſtir up Princ
to wars, for ſuch Imaginar
and conceited opinions ſake, an
ſo by thoſe Images they lay wa

* Or Image-like, or graven Image.

περί-εργα. Acts 19.19

an

nd desolate whole Countryes of eople. All such things belong to he judgement which will sepa-ate the false from the true, and hen all Images or opinions shall ease, and all the children of God hall walk in the love of Christ, nd He in Us.

All whosoever in * this time f strife, are not zealous in the pirit of Christ, and desirous to rther love onely, but seek their wn profit in strife, are of the evil, and belong to the pit of arkness, and shall be separated om Christ: for in Heaven all rve God their Creator in humble ve.

* In the time from the fall to the resurrection.

57. *S.* Wherefore then doth od suffer such strife and conten-on to be in this time?

M. The life [it self] standeth strife, that it may be made ma-fest, sensible, and palpable, and at the wisdom may be made se-arable & known; and it maketh

the

the eternal joy of the victory [t
be:] For there will arise gre
praise in the Saints from hence
that Christ in them hath ove
come Darkness, and all self
Nature, and that they are del
vered from the strife; at whi
they shall rejoyce eternally, whe
they shall know how the wicke
are recompenced. And therefo
God suffereth all things to stan
in a free-will, that the eterna
Dominion both of Love and An
ger; of Light and of Darkness
may be made manifest & known
and that every life might caus
and raise its own sentence in
self. For that which is now
strife and pain to the Saints i
their misery, shall be turned int
great joy to them; and tha
which hath been a joy and plea
sure to ungodly persons in thi
world, shall be turned into eterna
pain and shame to them. There
fore the joy of the Saints mu
aris

se to them out of Death, (as
e light ariseth out of a Candle
the dying and consuming of it
its fire;) that so the life may
freed from the painfulness of
ture, and possess another
rld.

And as the light hath quite
other property than the fire
h, for it giveth [and yieldeth
th] it self: but the fire taketh
] and consumeth it self: so
holy life of meekness spring-
forth through death, when
-will dyeth; and then Gods
l of love onely ruleth, and
h all in all. For thus the eter-
One hath attained feeling
separability, and brought it
forth again with the feeling,
ough Death, in great joyful-
s, that there might be an eter-
delight in the infinite Unity,
an eternal cause of joyfulness,
therefore painfulness must
be the ground and cause
of

of this motion [or ſtirring to th
manifeſtation of all things.] An
herein lyeth the myſterie of th
hidden wiſdom of God.

Every one that asketh receiveth
every one that ſeeketh findeth
and to every one that knocketh
it ſhall be opened. The grace
our Lord Jeſus Chriſt, and th
love of God, and the communi
of the holy Ghoſt, be with
all. Amen.

Heb. 12. 22, 23, 24.

Thank ye the Lord, for ye
now come to Mount Zion,
the City of God, to the heaven
Jeruſalem, *to the innumerab*
company of Angels, and to t
general Aſſembly and Chur
of the firſt born, who are wri
ten in Heaven.
And to God the Judge of all, a
to the Spirits of juſt men ma
perfect, and to Jeſus the medi

tor of the new Testament, or Covenant. And to the blood of sprinkling, that speaketh better things than that of Abel. Amen.

Praise, and glory, and wisdome, and thanksgiving, and honour, and power, and might, be unto him that sitteth upon the Throne, our GOD, and the Lamb, for ever and ever. Amen.

The Contents of this Treatise in brief, divided into eight parts.

I. From the 1. to the 7. question. How men may come to the supersensual life.

II. From the 8. to the 11. question. How men must and may rule over all Creatures, and can be like all things.

III. From the 12. to the 24. question. How men may come to continual repentance, and may subsist in temptation.

IV. From the 25. to the 35. question. How love and sorrow stand together in one, and what love is, what its power and vertue, height and great-

nefs is, and where it dwelleth i
man. Alſo the neareſt way to attai
it.

V. From the 36. to the 39. queſtion.
Whither the bleſſed and damned ſoul
go when they depart, and ho
heaven and hell is in man.

VI. From the 40. to the 43. queſtion.
Where the Angels and Devils dwell i
this [worlds] time: How far heave
and hell are aſunder; and what an
whence the Angels and Souls are.

VII. The 44. queſtion.
What the body of man is, and why th
ſoul is capable of receiving good an
evil.

VIII. From the 45. to the 57. queſtion
Of the periſhing of the world, of man
body in and after the reſurrection
where heaven and hell ſhall be: e
the laſt judgement, and wherefo
the ſtrife in the creature muſt be.

Kirth Jones

A DIALOGUE

Between

The enlightned, and the un-enlightned Soul.

Composed by a Soul which loveth all that are the Children of JESUS CHRIST under the Cross.

Written in the German Language, *Anno* 1624.

By JACOB BEHMEN.

Printed for *H. B.* 1654.

A

DIALOGUE.

Between

The enlightned, and

the un-enlightned Soul.

Concerning a Soul

the CHRIST JESUS

CHRIST under the

Cross.

Written in the German Language.

Anno 1624.

By JACOB BEHMEN.

Printed in M. DC. LXIV.

The Way from Darkneſs to true Illumination.

THere was a poor Soul wandred out of Paradiſe, and came into the Kingdome of this World, and there the Devil met with it, and asked, Whither doſt thou go thou Soul that art half blind?

The Soul ſaid,

I would go ſee and ſpeculate the Creatures of the world, which the Creator hath made.

The Devil ſaid,

How wilt thou look upon them, when thou canſt not know their Eſſence and property? thou wilt look upon the outſide

only, as upon a graven Image, and canſt not know them throughly.

The Soul ſaid,

How may I come to know their Eſſence and property?

The Devil ſaid,

Thy eyes would be opened, [to ſee them throughly] if thou didſt but eat of that from whence the creatures are come to be good and evil, and thou wouldſt be as God himſelf is, and know what the creature is.

The Soul ſaid,

I am now a noble and holy creature, but if I ſhould do ſo, I ſhould dy, as the Creator hath ſaid.

The Devil ſaid,

No, thou ſhouldſt not dy at all, but thy eyes would be opened, and thou wouldſt be as God himſelf, and receive [or poſſeſs] good and evil. Alſo, thou ſhalt be mighty, powerfull, and [very] great, as I am: all the ſubtilty that is in the creatures, would be made known to thee.

The Soul said,

If I had the knowledge of Nature, and of the Creatures, I would then rule the whole world as I listed.

The Devil said,

The whole ground of that knowledge lyeth in thee: do but turn thy will [and desires] from God [or goodness] into Nature, and the Creatures, and then there will arise in thee a lust to tast, and so thou mayst eat of the Tree of knowledge of good and evil, and so come to know all things.

The Soul said,

VVell then, I will eat of the Tree of knowledge of good and evil, that I may rule all things by my own power, and be a Lord of my self, on earth, and do what I will, as God himself doth.

The Devil said,

I am the Prince of this world, and if thou wouldst rule on earth, thou must turn thy lust towards

my Image, [deſire to be like me] that thou mayſt get the cunning, wit, reaſon, and ſubtilty that my Image hath. And thus the Devil did preſent to the ſoul the * *Mercury* in * *Vulcan*, that is, the fiery wheel of Eſſence [or Subſtance] in the form of a Serpent.

* The power that is in the fire, or rest of the Creature, by which it is what it is: by which the * Smith, Artificer, or workman doth work.

The Soul ſaid,

Behold, this is the power which can do all things, how may I do to have it?

The Devil ſaid,

Thou thy ſelf alſo art ſuch a fiery *Mercury*, if thou doſt break thy will off from God, and bring thy deſire into this Art, then thy hidden ground will be manifeſted in thee, and then thou mayſt work in the ſame manner alſo: But thou muſt eat of that fruit, wherein each of the four elements in it ſelf ruleth over the other,

other, and are in ſtrife, the heat ſtriving againſt the cold, and the cold againſt the heat; and ſo all the properties of nature work feelingly: and then thou wilt inſtantly be as the fiery wheel is, and ſo bring all things into thy own power, & poſſeſs them as thy own.

The Soul did ſo, and what happened upon it?

And when the ſoul broke its will thus off from God, & brought its deſire into the *Vulcan* of *Mercury, viz.* the fiery wheel: there preſently aroſe a luſt to eat of the knowledge of good and evil, and the ſoul did eat thereof.

As ſoon as it had done ſo, *Vulcan* did kindle the fiery wheel of its Subſtance, and ſo all the properties of nature did awake in the ſoul, and exerciſed their own luſt and deſire.

* Or the Artificer in the fire.

Firſt then, there aroſe the luſt of pride, to be great, mighty, and powerfull, to bring all things

under ſubjection at command
and ſo be its own Lord without
controul, to deſpite humility and
equality, to eſteem it ſelf onely
prudent, witty, and cunning, and
account all folly that is not ac-
cording to its way.

Secondly, aroſe the luſt of co-
vetouſneſs, a deſire of getting,
which would draw all things to it
ſelf, into its poſſeſſion: for when
the luſt of pride had turned away
its will from God, then the life
[of the ſoul] would not truſt
God any further, but would take
care for its ſelf, and therefore
brought its deſire into the crea-
tures, *viz.* into the earth, metals,
trees, [and other creatures,] and
ſo the kindled fiery life became
hungry, and covetous, when it
had broken it ſelf off from the u-
nity, love, and meekneſs of God,
and attracted to it ſelf the four
Elements and their eſſence, and
brought it ſelf into beſtiality

and

and so the life became obscure, dark, voyd, and wrath, and the heavenly vertues and colours * went out.

* *Like a candle extinguished*

Thirdly, there awaked a stinging thorny lust in the fiery life, *viz.* envy, a hellish poyson, and a property which all Devils have, and a torment which makes the life an enemy to God, and to all creatures: Which envy and rage furiously in the desire of covetousness, as a sting of poyson in the body: Envy cannot endure, but hateth and mischieveth that which covetousness could not draw to it self, by which the noble love of the soul was smothered.

Fourthly, there awaked in this fiery life a torment, like fire, *viz.* anger, which would murther and destroy all that which would not be subject to this pride. Thus the ground and foundation of hell, which is called the

anger

anger of God, was wholly manifeſted in this ſoul, and thereby it loſt the Paradiſe of God, and the Kingdome of Heaven, and became ſuch a worm as the fiery Serpent was, which the Devil preſented to the ſoul in his own Image and likeneſs. And ſo the ſoul began to rule on earth in a beſtial manner, and did all things according to the will of the Devil, living in meer pride, covetouſneſs, envy, and anger; and having no true love towards God any more; but there did ariſe in the ſtead thereof an evil beſtial love of filthy Lechery, wantonneſs, and vanity, and there was no pureneſs more in the heart: for the ſoul had left Paradiſe, and taken the Earth into its poſſeſſion, the Mind thereof was onely bent upon cunning knowledge, ſubtilty, and getting a multitude of natural things: no righteouſneſs nor

vertue remained in it at all: but whatsoever evil and wrong is committed; the soul covered it cunningly and subtilly under the cloak of its own power and authority [Law] and called it by the name of Right and Justice, and accounted it good.

The Devil came to the Soul.

Upon this the Devil drew near to the Soul, and brought it on from one vice to another; for he had taken it captive in his Essence, and did set joy and pleasure before it therein, and said to the soul: Behold now thou art powerfull, mighty, and noble: endeavour to be greater, richer, and more powerfull still: use thy knowledge, wit, and subtilty, that every one may fear thee, [and stand in awe of thee] and that thou mayst be respected, and get a great name in the world.

The Soul did so.

The Soul did as the Devil counselled

counselled it, and yet knew not that it was the Devil, but thought it was his own knowledge, wit, and understanding, and that it self did very well and right [all this while.]

Jesus Christ met with the Soul.

The Soul going on in this course of life, our dear and loving Lord Jesus Christ (with the love and wrath of God) who was come into this world to destroy the works of the Devil, and to execute Judgement upon all ungodly works; at a Time he met with the Soul, and spake, by a strong power, *viz.* by his Passion and Death, into the Soul, and destroyed the works of the Devil in it, and discovered the way to his grace to the Soul, and did shine upon it with his Mercy, calling it back to return and repent, and then he will deliver it from that monstrous deformed shape, vizard or Image which it had

had gotten, and bring it into Paradise again.

How Christ wrought in the Soul.

Now when the spark of the [love of God, or the] Divine light, was manifested in the Soul, it presently saw it self, with its will and works, to be in Hell, in the wrath of God, and found that it was a mishapen ugly Monster in the presence of God, and the kingdom of Heaven; at which it was so affrighted, that the greatest anguish awaked in it, for the judgement of God was manifested in it.

What Christ said.

Upon this the Lord Christ spake into it with the voyce of his grace, and said, Repent, and forsake vanity, and thou shalt attain my grace.

What the Soul did.

Then the Soul in its ugly mishapen image, with the defiled coat of vanity, went before God, and intreated for grace, and the pardon

pardon of its sins, and was strongly perswaded in it self, that the satisfaction and atonement of our Lord Jesus Christ did belong to it: But the evil properties of the Serpent formed in the Astral Spirit, would not suffer the will of the Soul to come before God, but brought their Lusts and Inclinations thereinto: For those evil properties would not dye to their own Lusts, nor leave or forsake the world; for they were come out of the world, and therefore they feared the shame of the world, in case they should forsake their worldly honour and glory.

* Or *Aerial Spirit, or the reason of the outward man.*

But the poor Soul turned its countenance to God, and desired grace from God, *viz.* that God would bestow his love upon it.

The Devil came to it again.

But when the Devil saw that the Soul thus prayed to God, and would enter into Repentance, he drew near to the Soul, and thrust

he inclinations of the Earthly roperties into its prayers, and iſturbed the good thoughts [and eſires] which preſſed forward owards God, and drew them ack again to earthly things, that hey might have no acceſs to God.

The Soul ſighed.

The will of the Soul ſighed fter God, but the Thoughts ari- ng in the Mind, that ſhould pe- etrate into God, were deſtroyed ſcattered and diſtracted] ſo that ney could not reach the power f God; the poor Soul was more ffrighted at this, that it could ot bring its deſires into God, nd began to pray more earneſt- : but the Devil with his de- e took hold of the Mercurial- indled-fiery wheel of life; and wakened the evil properties ſo, at evil or falſe inclinations a- ſe and went into that thing, herein they had taken pleaſure d delight before.

The

The poor Soul would very fain go forward to God with its will, and therefore uſed all its endeavours: but all its thoughts fled away from God into earthly things, and would not go to God.

The Soul ſighed and bewailed it ſelf to God, but it was as if it were quite and clean forſaken, and caſt out from the preſence of God, it could not get ſo much as one look of grace, but was in meer anguiſh, and alſo in great fear and terrour, and ſuppoſed every moment that the wrath and ſevere judgement of God would be manifeſted in it, and that the Devil would take hold of it [and have it] and ſo fell into ſuch great heavineſs and ſorrow, that it became weary of all the joy and pleaſure it took in temporal things, though it were never ſo delighted with them before.

The Earthly natural will deſired thoſe things ſtill; but the

So

Soul would willingly leave them
ltogether, and desired to dye to
ll temporal Lust and Joy, and
onged onely after its first na-
ive Country from whence it
ame originally, but it found it
lf to be far from thence, also
n great distress and want, and
new not what to do: yet re-
olved to enter into it self, and
ill stir it self up to pray more
arnestly.

The Devils opposition.

But the Devil opposed it, and
with-held it that it could not
ring it self into any greater fer-
ency, or Repentance.

The Devil awaked the earthly
usts in its heart, that the incli-
ations might still keep their *e-
il nature, and set them at ods
gainst the will and desire of the
oul: for they would not dye to
heir own will & light, but would
ill maintain their temporal plea-
ures, and so kept the poor Soul

captive

* Or *false natural right.*

captive in their evil deſires, th
it could not ſtir, though it ſigh
and longer never ſo much f
the grace of God: for whe
ſoever the Soul prayed, or offe
ed to preſs forwards towar
GOD, then the luſts of th
fleſh ſwallowed up the rayes an
ejaculations that went forth fro
the ſoul, and brought them awa
from God into earthly thoughts
that the Soul might not partak
of divine ſtrength; and the
the Soul thought it ſelf forſake
of GOD, and knew not tha
God was ſo near it, and di
thus draw it. Alſo, the Devi
drew near it, and entred into th
fiery Mercury, or fiety whee
of its life, and mingled its deſire
with the earthly luſts of the fleſh
and mocked the poor Soul, an
ſaid to it in the earthly thoughts
Why doſt thou pray? Doſt tho
think that God knoweth thee
or regardeth thee? Conſider bu
wha

hat thoughts thou haſt in thee
his preſence; are they not al-
gether evil? thou haſt no faith
belief in GOD at all; how
en ſhould he hear thee? He
areth thee not, leave off,
herefore wilt thou thus need-
ly torment and vex thy ſelf?
ou haſt time enough [to re-
nt at leiſure] wilt thou be
d? Do but look upon the
rld, I pray thee, a little, doth
not live in jollity and mirth?
it will be ſaved well enough
all that. Hath not Chriſt paid
Ranſome, and ſatisfied for
men? Thou needeſt do no
re but perſwade and comfort
ſelf that it is done for thee;
then thou ſhalt be ſaved.
ou canſt not poſſibly in this
rld come to have any feeling
God: therefore leave off, and
e care for thy body, and look
t temporal glory: what doſt
u ſuppoſe will become of thee,
if

if thou turn to be ſo melancholl
and ſenſleſs? Thou wilt be
ſcorn of every body, and
will laugh at thy folly, and
thou wilt ſpend thy daies in
thing but ſorrow and heavine
which is pleaſing neither to G
nor Nature. Prethee look up
the beauty of the world: for G
hath created thee in the world
be a Lord over all creatures;
to rule them; gather ſtore of
poral goods before-hand,
thou mayſt not ſtand in need
the world: and when old
cometh, or that thou groweſt
thy end, then prepare thy
for Repentance; God will
thee; and receive thee into
heavenly Manſions, there is
need of ſuch ado, in vexing,
wailing, and ſtirring up thy
as thou makeſt.

The condition of the Soul

In theſe and the like thoug
the Soul was enſnared by

Devil, and brought into the lusts of the flesh, and earthly desires; and so, as it were, bound with fetters and great chains, and did not know what to do, it looked a little back into the world, and the pleasures thereof; but still felt in it self a hunger after Divine grace, and would rather alwaies enter into repentance, and come into favour with God: for the hand of God had touched it, and bruised it; and therefore it could rest no where, but alwaies sighed in it self after sorrow for the sins it had committed, and would fain be rid of them, but could not get true repentance, much less the knowledge of sin; and yet had such a hunger and longing desire after repentance, and sorrow for sin.

The Soul being thus heavy and sad, and finding no remedy, nor rest, bethought it self where to find a place to perform true re-

pentance

pentance in, and when it migh
be free from buſineſs, cares, an
the hindrances of the world
alſo, by what means it migh
obtain the favour of God: an
therefore purpoſed to betake i
ſelf to ſome private ſolitary place
and give over all worldly im
ployment, and temporal thing
and thought in being bountifull
and pitifull to the poor, that Go
would have mercy upon it, an
ſought out all kind of waies
get reſt, and to get the love, f
vour, and grace of God again
But all would not do; for all
worldly buſineſs followed it i
the luſts of the fleſh, and it w
enſnared in the net of the Devil
now, as well as before, and coul
not get reſt; and though for ſom
little while it was a little cheare
with earthly things, yet preſentl
it fell to be as ſad & heavy again
for it felt the awakened wra
of God in it ſelf, and knew n
ho

how that came to pass, nor what it ailed: for many times great fear and temptations fell upon it, which made it comfortless, sick, and faint with very fear; so mightily did the first bruising it with the Ray or Influence of the stirring of grace work upon the Soul, and yet it knew not that Christ was in it, the wrath and severe Justice of God, and fought with Satan that spirit of Errour, that was incorporated in soul and body; and understood not that the hunger and desire to turn and repent, came from Christ himself, by which the Soul was drawn in this manner: neither did it know what hindred that it could not yet attain to Divine feeling; it knew not that it self was a monster, and did bear the Image of the Serpent, in which the Devil had such power and access to the Soul, and in which [Image] he had confounded all

its good [deſires,] thoughts [and motions] and brought them away from God [and goodneſs] concerning which Chriſt ſaid, *The Devil ſnatcheth the word out of their hearts, leſt they ſhould believe and be ſaved.*

An enlightned and regenerate Soul met the diſtreſſed Soul.

By the providence of God an enlightned and regenerate Soul met this poor afflicted and diſtreſſed Soul, and ſaid,

The enlightned Soul ſaid,

What aileſt thou, thou diſtreſſed Soul, that thou art ſo reſtleſs and troubled?

The diſtreſſed Soul anſwered,

The Creator hath hid his countenance from me, ſo that I cannot come to his reſt, and therefore I am thus troubled, and know not what I ſhall do to get his loving kindneſs again; for great Cliffs and Rocks lye in my way to his Grace, that I cannot come

to

to him, though I long after him never so much, yet I am kept back, that I cannot partake of his power, vertue, and ſtrength, though I ſigh, and long, and wait for him.

The enlightned Soul ſaid,

Thou beareſt the monſtrous ſhape of the Devil, *viz.* the Serpent, and art cloathed therewith, in which the Devil hath an entrance into thee, being his own property, and therein he keepeth thy will from penetrating in to God; for if thy will might penetrate into God, it would be anointed with the higheſt power and ſtrength of God in the reſurrection of our Lord Jeſus Chriſt, and that unction would then break [in pieces] that monſter which is in thee, and thy firſt Image of Paradiſe would be manifeſted in thee again, and then the Devil muſt loſe his power in thee, and thou wouldſt become an Angel again. And becauſe the De-

vil doth envy thee this [happineſs] he holdeth thee captive in his deſire in the luſts of the fleſh, from which if thou beeſt not delivered, thou wilt be ſeparated from God, and canſt never enter into our ſociety.

The diſtreſſed Soul terrified.

At this ſpeech the poor diſtreſſed Soul was ſo terrified and amazed, that it could not ſpeak one word more, when it perceived it was in the ſhape and Image of the Serpent, which ſeparated the Soul from God: and that the Devil was ſo nigh it in that Image, and did mingle evil thoughts in the will of the Soul, and had ſo much power over it thereby, and that it was ſo near damnation, and ſtuck faſt in the Abyſs, or bottomleſs pit of hell, in the anger of God, that it would have deſpaired of the grace of God: but that the power [vertue and ſtrength of the firſt ſtirring of the grace of God

tha

that bruiſed the Soul, upheld it that it deſpaired not: and ſo the Soul wreſtled in it ſelf between hope and doubt, whatſoever hope built up, that doubt threw down again, and ſo was in ſuch continual diſquietneſs, that at laſt the world, and all the glory thereof, was loathſome to it, neither would it enjoy the pleaſures of this world any more, and yet for all this, could not come to reſt.

The enlightned ſoul came again.

At a time the enlightned Soul came again to this Soul, & finding it in ſo great trouble, anguiſh, and grief of mind, ſaid to it: What doſt thou? wilt thou deſtroy thy ſelf in thy anguiſh and ſorrow? why doſt thou torment thy ſelf in thy own power and will, who art but a worm, ſeeing thy torment increaſeth thereby more & more? yea, if thou ſhouldſt ſink thy ſelf down to the bottome of the Sea, or couldeſt fly to the uttermoſt

coaſts of the Morning, or raiſe thy ſelf up above the Stars, yet thou wouldſt not be releaſed, for the more thou grieveſt, tormenteſt, and troubleſt thy ſelf, the more painfull thy nature will be, and yet thou canſt not come to Reſt: for thy power is quite loſt, and as a dry [withered ſtick burnt to a] * coal, cannot grow green and ſpring afreſh by its own power, nor get ſap to flouriſh again with other Trees, [and Plants:] ſo thou alſo canſt not reach the place of God (by thy own power and ſtrength) and transform thy ſelf into thy firſt Angelical Image again, which thou hadſt; for, in reſpect of God, thou art withered, and dry, (like a withered dry Cole-wort, [or plant] that hath loſt his ſap and ſtrength) and ſo art become a dry tormenting Hunger: thy properties are like heat and cold, continually ſtriving

* Cole-wort,

one

one againſt the other, and can never agree.

The diſtreſſed Soul ſaid,

What then ſhall I do, to bud forth again, and recover my firſt life which I had, wherein I was at reſt before I became an Image?

The enlightned Soul ſaid,

Thou ſhalt do nothing at all but forſake thy own will, *viz.* that which thou calleſt I, or thy ſelf: and thereby all thy evil properties will grow weak and faint, and ready to dye, and then thou wilt ſink down again into that (one thing) from which thou art ſprung originally: for now thou lyeſt captive in the Creatures, and if thy will forſaketh them, the Creatures, with their evil inclinations, will dye in thee, which for the preſent, ſtay and hinder thee, that thou canſt not come to God: but if thou doſt this, thy God will meet

thee, with his infinite love, which he hath manifeſted in Chriſt Jeſus in the * Humanity; and that will impart ſap, life, and vigour to thee, that thou mayſt bud, ſpring, and flouriſh again, and rejoyce in the living God: [as a branch growing upon his true vine:] and ſo thou wilt recover alſo the Image of God, and be delivered from the * Image of the Serpent, and then thou ſhalt come to be my brother, and have fellowſhip with the Angels.

* Or *humane nature.*

* Or *wizard.*

The poor Soul ſaid,

How can I forſake my will, that the creatures which lodge therein may dye, ſeeing I muſt be in the world, and alſo have need of it, ſo long as I live?

The enlightned Soul ſaid,

Now thou haſt temporal honour, and worldly goods, which thou poſſeſſeſt as thy own [to do what thou wilt with them] alſo the pleaſure of the fleſh; and thou regardeſt

regardeſt not what thou doeſt therein, or how thou getteſt them: and though thou ſeeſt the poor and needy, who wanteth thy help, and is thy brother, yet thou helpeſt him not, but layeſt heavy burdens upon him [by requiring more of him than his neceſſities will bear] and vexeſt him in forcing him to take pains, and labour for thee, and thou takeſt pleaſure therein: and beſides, thou art proud, and inſulteſt over him, and art rough, crabbid, and ſtern to him, and exalteſt thy ſelf above him, and makeſt ſmall account of him in reſpect of thy ſelf: and then that poor vexed brother of thine cometh, and ſigheth towards God, that he cannot take the benefit of his labour and pains, but is forced by thee to live in Miſerie: and ſo with his ſighings and groanings, he raiſeth up the wrath of

God in thee, which maketh thy flame and unquietneſs [or thy unſatisfied deſire] greater and greater: Theſe are the creatures which thou art in love with, and haſt broken thy ſelf off from God for their ſakes, and brought thy love into them [or ſet thy love vpon them] and ſo they live in thy love, and thou nouriſheſt and keepeſt them by thy continual receiving them into thy Deſire, for they live in, and by thy receiving of them [into thy mind:] in that thou bringeſt the luſt of thy life into them, which are but unclean, filthy evil beaſts, which in thy receiving of them in thy luſt, have gotten an Image, and formed themſelves in thee; and that Image is a Beaſt, having four evil inclinations; Firſt, Pride; Secondly, Covetouſneſs; Thirdly, Envy; Fourthly, Anger; and in theſe four properties the foundation

dation of Hell consisteth, which thou carriest in thee, and about thee, and it is imprinted and ingraven in thee, and thou art quite taken captive therewith: for these properties live in thy own life, and thereby thou art severed from God, neither canst thou ever come to God, unless thou so forsake these evil creatures, that they may dye in thee.

But since thou desirest I should tell thee how to forsake thy own perverse creaturely will, that the creatures might dye, and that yet thou mightst live with them in the world: I tell thee, that there is but one way to do it; which is narrow and strait, and it will be very troublesome and irksome to thee at the first beginning, to walk in it, but afterwards thou wilt walk in it chearfully.

Thou must rightly consider, that in the course of this worldly life, thou walkest in the anger of God,

God, and in the foundation of Hell, and that this is not thy true native Countrey: and that a Chriſtian ſhould, and muſt live in Chriſt, and in his walking truly follow him; and that he cannot be a Chriſtian, unleſs the Spirit and power of Chriſt ſo live in him, that he becometh wholly ſubject to it: now being the Kingdome of Chriſt is not of this world, but in Heaven, therefore thou muſt alwaies be in a continual aſcenſion towards Heaven, if thou wilt follow Chriſt, though thy body muſt dwell among the creatures, and uſe them.

The narrow way to this perpetual aſcenſion into Heaven, and the Imitation of Chriſt, is this: Thou muſt deſpair of all thy own power and ſtrength, (for in and by thy own power thou canſt not reach the gates of God) and firmly purpoſe, and reſolve wholly to give thy ſelf up

up to the mercy of God, and alſo reſolve to ſink down with thy whole mind and reaſon, into the Paſſion and Death of our Lord Jeſus Chriſt, alwaies deſiring to perſevere therein, and to dye from all thy creatures therein: alſo thou muſt reſolve to turn away thy mind and luſts from receiving of evil [into them] and not ſuffer thy ſelf to be held faſt by temporal honour, and * profit, and thou muſt reſolve to put away from thee all unrighteouſneſs, and whatſoever elſe may hinder thee; thy will muſt be wholly pure, and thou muſt be in ſuch a Reſolution, that thou wilt never return to thy evil creatures any more, but that thou wilt that very inſtant leave them, and ſeparate thy mind from them, and that thou wilt immediatly enter into the ſincere way of Truth and Righteouſneſs, and follow the Doctrine

* Or goods.

of

of Chriſt: and as thou now doſt purpoſe to forſake the Enemies of thine own nature, ſo thou muſt alſo forgive all thy outward enemies, and reſolve to meet them with thy love, that there may be no creature at all, that might be able to take hold of thy will, and ſtay thee, but that thy will may be ſincere, and purged from all creatures: and alſo, that if it ſhould be required, thou muſt be willing and ready to forſake all temporal Honour and Profit for Chriſts ſake, and regard nothing that is earthly, to love it, but to eſteem thy ſelf in whatſoever ſtate, degree, and condition thou art, for temporal honour, or Riches, and worldly goods, to be but a ſervant of God, and of thy fellow-Chriſtians, as a Steward of God in thy office, [which he hath ſet thee in.] The lofty looks, and ſelf love, muſt be humbled, brought low, and ſo deſtroyed,

ſtroyed, that no creature may ſtay in the mind, to bring the thoughts, or Imagination, to be ſet upon them.

Alſo thou muſt firmly imprint in thy mind, that thou ſhalt partake of the promiſed Grace, in the merit of Jeſus Chriſt, *viz.* of his out-flowing love [which is in thee] which will deliver thee from thy creatures, and enlighten thy will, and kindle it with the flame of love, whereby thou ſhalt have victory over the Devil: not as if thou couldeſt will, or do any thing, but enter into the ſuffering and reſurrection of Jeſus Chriſt, and take them to thy ſelf, and with them aſſault, and break in pieces the Kingdome of the Devil in thee, and mortifie thy creatures; and thou muſt reſolve to enter into this way, this very hour, and never to depart from it, but willingly to ſubmit thy ſelf to God, in all

thy

thy endeavours and doings, that he may do with thee what he pleaſeth.

When thy will and purpoſe is thus prepared, it hath broken through its own creatures, and is ſincere in the preſence of God, and cloathed with the merits of Jeſus Chriſt, and then it may freely go to the Father with the Prodigal Son, and fall down in his preſence, and pour forth its prayers, and put all its ſtrength forth in this Divine work, and confeſs its ſins and diſobedience, and that it hath turned away from God: and that muſt be done, not with bare words, but with all its ſtrength, which is but a ſtrong purpoſe, and reſolution to do it; for the Soul it ſelf hath no ſtrength, nor power to effect it.

And when thou art thus ready, and that thy eternal Father ſhall ſee thy coming and returning

to

to him in such repentance and humility, then he will inwardly speak to thee, and say in thee, *Behold, this is my son which I had lost, he was dead, and is alive again*; and he will come to meet thee in thy mind with the grace and love of Jesus Christ, and embrace thee with the beams of his love, and kiss thee with his Spirit and strength: And then thou shalt receive strength to pour out thy confession before him, and to pray powerfully. And this now is the right place where thou mayst wrestle, in the light of his countenance; and if thou standest resolutely here, and shrinkest not back, thou shalt see or feel great wonders: For thou shalt find Christ in thee assaulting hell, and crushing thy beasts in pieces, and that a great tumult and misery will arise in thee: also that thy secret unknown sins will then first awake, and labour to separate thee

thee from God, and keep thee back; and thou ſhalt truly find and feel, how death and life fight againſt one another; thou ſhalt alſo find what heaven and hell is. At all which be not moved, but ſtand reſolutely, and ſhrink not; and then at length all thy evil creatures will grow faint, and weak, ready to dye: and then thy will ſhall wax ſtronger, and be able to ſubdue and keep down the evil inclinations, and ſo thy will and mind ſhall aſcend into heaven every day, and thy creatures dye daily, and thou wilt get a mind wholly new, and begin to be a new creature, and be changed into the Image of God again, and be rid of the beſtial monſtrous Image, ſhape, or vizard. And thus thou ſhalt come to reſt again, and be delivered from thy anguiſh.

The poor Souls practice.

When the poor Soul began to practice this courſe with ſuch earneſt-

arneſtneſs, it conceived it ſhould
et the victory preſently; but the
ates of heaven were ſhut againſt
in its own ſtrength and power,
nd it was, as it were, left and
orſaken of God, and received not
o much as one beam, look, or
limpſe of grace; and then it
hought in it ſelf [and ſaid to it
lf] ſurely thou haſt not ſincerely
ubmitted thy ſelf to God; deſire
othing at all of God, but onely
ubmit thy ſelf to his judgement,
ſentence, and condemnation]
hat he may kill thy evil inclina-
ions: ſink down into him beyond
he limits of Nature and Crea-
ure, and ſubmit thy ſelf to him,
hat he may do with thee what
e will; for thou art not worthy
o ſpeak to him. Upon this the
oul took a reſolution to ſink
own, and to forſake its own will:
nd when it had done ſo, there fell
pon it the greateſt repentance
or the ſins it had committed,

and

and it bewailed bitterly its ugly ſhape, and was very ſorry that the evil Creatures did dwell in it. And becauſe of its ſorrow, it could not ſpeak one word more in the preſence of God, but in its repentance did conſider the bitter paſſion and death of Jeſus Chriſt, *viz.* what great anguiſh and torment he had ſuffered for its ſake, that he might deliver it out of its anguiſh, and change it into the Image of God; and in that conſideration it wholly ſunk down, and did nothing but complain of its ignorance and negligence, and that it had not been thankful [to its Redeemer] nor had once conſidered ſo great love, but had ſo idly ſpent its time, and not regarded to conſider how it might come to partake of that grace; but in the mean while had formed in it ſelf the Images and figures of earthly things, with the vain luſts and pleaſures of the world,

from

rom which it had gotten ſuch eſtial inclinations, that now it muſt lye captive in great miſery, nd for very ſhame dareth not ift up its eyes to God, who hideth he power [or light] of his coun-tenance from it, and will not ſo much as look upon it. And as it was thus ſighing and crying, it was drawn into the Abyſs, or pit or horrour, and as it were at the gates of hell, and ſhould there periſh. Upon which the Soul was, as it were, bereft of ſenſe, and wholly forſaken, and thereby did forget all its doings, as if it would wholly yield it ſelf to death, and ceaſe to be a creature any more; and ſo did yield it ſelf to death; and deſired nothing elſe, but to dye and periſh in the death of its Redeemer Jeſus Chriſt, who had ſuffered ſuch torments and death for its ſake: and in this periſhing it began to ſigh and pray in it ſelf very inwardly to

the

the mercy of God, and to ſink down into the meereſt mercy of God. Upon this there appeared unto it the amiable countenance of the love of God, and penetrated through it as a great light, by which it grew exceeding joyfull, and began to pray aright, to thank the moſt high for this grace, and to rejoyce exceedingly, that it was delivered from the death and anguiſh of Hell; and there it taſted of the ſweetneſs of God, and of his promiſed truth. And in that very inſtant, all evil ſpirits which had afflicted it before, and kept it back from the grace, [love, and inward preſence] of God, were forced to depart from it: and the wedding of the Lamb was kept and ſolemnized, with the eſpouſing or contracting of the Noble *Sophia* with the Soul, and the Seal-ring of Chriſts victory was impreſſed [or printed], or let upon its ſubſtance,

ſtance, or] into its eſſence; and it was received to be a child and heir of God again.

When this was done, the Soul became very joyfull, and began to work in this power, and to celebrate with praiſe the wonders of God, and thought henceforth to walk continually in this power, ſtrength, and joy; but it was aſſaulted from without, or outwardly, by the ſhame and reproach of the world; and within, by great temptation, ſo that it began to doubt whether its ground were from God, or no; and whether it had really and truly partaken of the grace of God, or no; for the Accuſer [or Satan] went to it, and would lead it out of this way, and make it doubtfull [of its way] and ſaid to it inwardly:

The Accuſer, or Satan, ſpake to the Soul, ſaying,

It is not of God, it is but thy Imagination.

Alſo

Alſo the Divine Light retir
in the Soul, and ſhone but in t
inward ground, as light in E
bers [or fire raked up in aſhes
ſo that Reaſon was folly to
ſelf, and thought it ſelf forſake
and the Soul knew not what h
happened to it ſelf, nor wheth
it were true, that it had taſted t
Divine Light of Grace, or n
and yet it could not leave
[ſtruggling] for the burning f
of love was ſown in it, by whi
there aroſe in it a great hung
and thirſt after the Divine ſwe
neſs, and now at length beg
to pray aright, and to humble
ſelf in the preſence of God, a
to examine and try its evil i
clinations in its thoughts, a
to put them away: by which t
will of reaſon was broken, a
the evil inbred [innate, or n
tive] inclinations, were kill
and deſtroyed more and mor
And this was very wofull to t
natu

nature of the body; for it made it faint, feeble, and weak, as if it had been very sick, and yet it was no natural sickness that it had, but it was the Melancholly of the earthly Nature of the body, because its evil lusts were destroyed.

And when the earthly Reason found it self thus forsaken, and the poor Soul saw that is was derided outwardly, and despised by the world, because it would now walk no more in the way of the wicked, and ungodly; and that it was inwardly assaulted by the Accuser [Satan] who also mocked it, and continually set before it the beauty, Riches, and glory of the world, and esteemed the Soul foolish, [that embraced them not,] which made the Soul think thus [with] it self; O Eternal God! what shall I now do, to come to rest with thee, and

The enlightned Soul met it again.

While it was in this conſideration, the enlightned Soul met with it again, and ſaid;

What aileſt thou my Brother, that thou art ſo heavy and ſad?

The diſtreſſed Soul ſaid,

I have followed thy counſel, and thereby attained a ray, look, or glimps of the Divine ſweetneſs, but it is gone from me again, and I am now forſaken, and outwardly have very great trials, and afflictions in the world; for all my good friends forſake me, and ſcorn me, and alſo inwardly I am aſſaulted with Anguiſh, and doubt, and I know not what to do.

The enlightned Soul ſaid,

Now I like thee very well; for now our beloved Lord Jeſus Chriſt walketh in his * pilgrimage on earth with thee, and in thee, as he did himſelf when he was in

* Or, journey.

this world, being alwaies reviled, slandered, and evil spoken of, and had nothing of his own: and now thou beareſt his mark, or Enſign: but do not wonder at it, nor think it ſtrange; for it muſt be ſo that thou muſt be tried, refined, and purified. In this anguiſh and diſtreſs thou ſhalt have often cauſe to pray, and hunger after deliverance, and in thy hunger and thirſt thou attracteſt grace to thee from within and from without: For thou muſt grow from above and from beneath to be the image of God again. And as a young plant is ſtirred by the wind, and muſt ſtand in heat and cold, drawing ſtrength and vertue to it from above and from beneath by that ſtirring, and muſt endure many a tempeſt, and undergo much danger, before it can come to be a tree, and bring forth fruit; for in that ſtirring, the vertue of the Sun cometh to

move in it, whereby the wild properties of that plant come to be penetrated and tinctured [or qualified] with the vertue of the Sun, and grow thereby.

And now is the time wherein thou muſt behave thy ſelf as a valiant Souldier in the Spirit of Chriſt, and co-operate with it thy ſelf: For now the eternal Father by his fiery power begetteth his Son in thee, who changeth the fire of the Father, [or the wrath] into the flame of love; ſo that out of fire and light, [*viz.* wrath and love] there cometh to be one Eſſence, Being, or Subſtance, which is the true Temple of God; and now thou ſhalt bud forth out of the vine Chriſt, in the vineyard of Jeſus Chriſt, and bring forth fruit in thy life, and teaching of others, and ſhew forth thy love in abundance, as a good Tree; For Paradiſe muſt thus ſpring up again in

thee, through the wrath of God: and Hell be changed into Heaven in thee: Therefore be not troubled at the temptations of the Devil; for he striveth for the kingdome which he had in thee, and having lost it once, he must be confounded, and depart from thee; and therefore he covereth thee outwardly with the shame and disgrace of the world, that his own shame may not be known, and that thou mayst be hidden to the world; for with thy New-birth, [or regeneration] thou art in the divine harmony in heaven; therefore be patient, and wait upon the Lord, and whatsoever shall befall thee, take it from the hands of the Lord, as [intended] by him for thy best [good.] And so the enlightned Soul departed from it.

The distressed Souls course.

This distressed Soul began its course now under the patient

ſuffering of Chriſt, and entred into hope in Divine confidence, and from day to day grew ſtronger and ſtronger, and its evil inclinations dyed more and more in it, ſo that it came to be ſet in a great [dominion] or kingdome of grace, and the gates of the divine revelation, and the kingdome of heaven were opened and manifeſted in it, [*viz.* in the Soul.]

And thus the Soul (in faith) returned to its true reſt, and became a Child [of God] again; to which God help us all. *Amen.*

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APPENDIX

to a large Treatise of

ELECTION:

Which Treatise is dated *Febr.* 9. 1623.

This Appendix is

A Compendium of Repentance.

OR,

A short description of the Key which openeth the Divine Mysteries, and leadeth to the knowledge of them. Dated also *February* 9. 1623.

Written in the German Language, *Anno* 1624.

By JACOB BEHMEN.

Printed for *H. B.* 1654.

AN APPENDIX

to a large Treatife of

ELECTION:

Which Treatife is dated

Feb. (2).

A Compendium of Predeſtination.

A ſhort deſcription of the Key which openeth the Divine Myſteries, and leadeth to the knowledge of them. Dated alſo February 9. 1623.

Written in the German Language,

Anno 1624.

By JACOB BEHMEN.

Printed for H. P. 1654.

To the Reader.

IN the *Authors Treatise of Election*, the ground of all doubts in any Soul about Election is laid down, which will resolve them all, that they may see their condition, and find the way to attain the election, if they have not yet attained it.

And in this short Treatise is the practice of every Soul in repentance set down, which will lead to the understanding

of Divine myſteries in ſuch a way, as that the Soul may get ſo much of the heavenly Divine treaſure hidden in them, as it ſhall perceive it ſtandeth in need of.

To that end this labour is taken for thee, by

J. S.

A Compendium of Repentance.

Whosoever will attain to Divine vision in himself, and speak with God in Christ, let him follow this course, and he shall attain it.

1. LET him gather all his thoughts and reason together, and all his mind into this one imagination, and take a strong purpose and resolution in himself, to consider what he is, being the Scripture calleth him the Image of God, the Temple of the holy Ghost, who dwelleth in him, and a member of Christ; and offereth the flesh and blood of Christ to him to be his meat and drink.

2. He

2. He must consider himself in his life, whether he be capable of so great grace, and worthy of so high a Title as that of a Christian, and begin to examine his whole life, and think with himself what he hath done, and how he hath spent all his time; and examine whether he findeth himself to be in Christ, whether he hath a godly will, or holy desires in him, or no, or to what he is inclined, or whether he find at any time in himself a will or desire heartily panting after God [and goodness,] and so would fain be saved.

3. And if he find in himself a will, [never so weak] deeply hidden, which would fain turn to the grace of God if it could; let him know, that that will is the * ingrafted, incorporated, and inspoken word of God, in Paradise, after sin was committed, and that the God JEHOVAH, viz. the Father,

* Or the love of God shed abroad in our hearts.

Father, doth draw him [thereby] ill to Christ: for in self we have no will at all to obedience.

4. But that drawing of the Father, *viz.* the ingrafted, incorporated, in-spoken word, draweth all, even the most ungodly, (if he be not altogether a Thistle) if he will but stand still from his evil working for a moment.

5. So that none have cause to doubt of the grace of God, if at any time he once find in himself a desire [or inclination] to turn.

6. And let that party not defer his turning one moment, but as it is written, To day when you shall hear the voyce of the Lord, harden not your ears and hearts.

7. For that desire [or inclination] once to turn, is the voyce of God in man, which the Devil covereth and shutteth up by the Species, Representations, or] images which he bringeth into the mind, whereby turning is

delayed,

delayed, and put off from one day to another, and from one year to another; till at length the Soul cometh to be a very Thistle, and can reach grace no more.

8. But let him that findeth a desire to turn, take it into his hearty consideration, to examine his whole course [of life] and lay it to the ten Commandments, and to the love which is required by the Gospel, which commandeth him to love his neighbour as himself, and consider that he is a child of grace onely in Christs love, and see how far he is departed from it: and what his daily practice, desire, and inclination is; and then that drawing of the Father will bring him into the righteousness of God, and shew him the Images that are imprinted in his heart, which he hath loved in stead of God, and still accounteth them to be his best treasure.

9. Which

9. Which Images he shall find to be, 1. Pride, in liking and loving himself, and desiring to be honoured by all others also: an image inclining him to get power and dominion in his pride, that he might be honoured above all others. 2. An Image of a Swine, Covetousness, which would have all to it self onely; and if it had the whole world, and heaven too, yet it would have the dominion in hell also, desiring more than this temporal life hath need of; and hath no faith towards God in it, but is a defiled Swine, that desireth to swallow all things into it self. 3. An Image of Envy, stinging the hearts of all others, envying and grudging that any other should have more temporal goods and honour than it self hath. 4. An Image of anger, which when envy as a poyson dwelleth in it, will upon any very little or frivolous

volous occasion, storm, fight, wrangle, and be furious; and will revenge it self. Also, there will be found a multitude, yea thousands of earthly beasts, to be in him, which he loveth [and foster-eth] for he loveth ever thing that is in the world, and hath set it in the stead of Christ, and honoureth it more than he doth God. Let him but observe the words of his mouth, and see how his lips slander, upbraid, and speak evil of others secretly, and setteth them forth in the worst sense, [and giving others the worst character] to their fellows, [associats, and familiar friends] and often backbite without any sure ground or cause, rejoycing at his neighbours mis-hap, or the evil that cometh upon him, and wishing it to him. All which are the paws and gins, sleights or tricks of the Devil, and the Image of the Serpent, which man beareth in him.

10. And

10. And let him compare all this with the word in the Law, and in the Gospel; and he shall find that he is more a Beast, and a Devil, than a man, and shall clearly see how these hereditary, imprinted, ingraved, or graven Images keep him back, and lead him astray from the Kingdome of God; so that many times, when he would fain repent and turn to God, these Paws and Talons of the Devil keep him off, and keep him back, perswading the poor Soul that this Monster is holy, and so the Soul entreth again into the lusts thereof, and so sticketh fast in the anger of God, and at length goeth into the Abyss, or bottomless pit, when the grace and drawing of the Father ceaseth.

11. We tell this man our way that we have gone, and which we have tryed; that as soon as he shall discover these beasts, he should

that

that very hour and moment take a resolution, and bring himself into a will to depart from the bestial will, and by true repentance turn to God [and goodness:] and being he cannot do it by his own power, let him take the promise of Christ into himself, when he said, *Seek and you shall find, knock and it shall be opened unto you. Now Son asketh Bread of his Father, and he giveth him a Stone; or an Eggs, and he giveth him a Scorpion. And if you that are evil can give good gifts to your Children, how much more shall my heavenly Father give the holy Ghost to them that ask him for it?*

12. Let him imprint this promise in his heart, (for it is poyson and death to the Devil, and all hereditary, innate, and imprinted beasts) and let him immediatly that very hour come with these words of promise imprinted

in

in his mind, and prayers, into the presence of God, and let him first consider with himself, all these abominable beasts which are in himself, and let him think no otherwise of himself, but that he is that filthy keeper of Swine, who had spent all his Fathers [portion] of goods, [that he bestowed upon him] and his Birth-right, upon those Swine of the world, *viz.* those evil beasts in himself: and also that now he standeth in the presence of God, as a miserable, naked, forlorn, ragged Keeper of Swine, that hath spent and cast away his Fathers Inheritance in whoredome, with these worldly Beasts, [or graven] Images; and hath no more right to the grace of God, neither is in the least measure worthy of it, much less to be called a Christian, or the child of GOD. Let him also despair of all the good works

that

that ever he did; for they proceeded but from an hypocritical, seeming, or out-side holiness, for which the Man [that is inwardly] a Devil, would be accounted an Angel; *For without Faith it is impossible to please God*, as the Scripture saith.

13. But let him not despair of the Divine grace [that is in him] but of himself onely, and of his own power and strength; and let him with all the power and strength he hath, bow down himself in his soul, in the presence of God. And though his own heart be utterly against it, and say to him, Do it not, stay a while, it will not be convenient to day: Or, if it say, Thy sins are too too great, it cannot be that thou shouldest attain the grace of GOD; and so he cometh into such anguish, that he cannot pray to God, and receiveth no comfort nor strength

strength in his heart, but is as if his soul were quite blind, and dead to God, [and goodnes,] yet he must be resolute, considering the promise of GOD is a certain infallible truth; and with a submissive heart sigh to the grace of God; and in his great unworthiness wholly resign himself thereto.

14. And though he do esteem himself unworthy, as a stranger and alien to whom the inheritance of Christ doth not any more belong, he having lost his right: yet he should stedfastly rest upon that which Christ said, [knowing, that what he saith, is certainly true,] that he came to seek and to save that which was lost, *viz.* the poor sinner that is blind and dead to GOD: He must firmly imprint this promise in himself, and take to himself such a strong purpose and resolution, that he will not go forth from the promised grace

grace of GOD in CHRIST, though Body and Soul should be broken to pieces; and though he should get no comfort in his heart all the daies of his life, or the least assurance of the remission of his sins, considering that the promises of God are more sure and firm than all comfort whatsoever.

15. Also let him purpose to himself, and shut up his will so firmly in this Resolution, that he will no more enter into the former bestial Images and vices again, though all his swine and beasts [in him] should lament to the death the loss of their food, and pasture; and he himself should be a fool in the account of all the world for so doing, yet he would be constant in his purpose [in cleaving] to the promised Grace of God: and if he [must come to] be a child of Death, he would desire to be so in the Death of Christ, to dye

and

and live to him at his pleasure: and let him order and direct his purpose in continually praying, and sighing to God, and commit all his endeavours and doings, in the works of his hands, unto God, and cease from the Imagination, or thought of Pride, Covetousness, or Envy; let him but deliver up these three Beasts, and the rest will soon become weak, faint, and ready to dye: for Christ will soon get a form, in the words of his Promise, which that man imprinteth in himself, and cloatheth himself withall, and so come to life, and begin to work in him, whereby his Prayers will be more powerfull, and he be more and more strengthened [and confirmed] in the Spirit of Grace.

16. And as the seed in the Mothers womb undergoeth the casualties of Nature, and many outward accidents in growing to be

a child, till it getteth life in the Mothers womb, so here, the more a man goeth forth from himself out of these Images [through much opposition] the more he entreth into God, till at length Christ cometh to be living in the incorporated Grace; which comes to be so, in the great earnestness of his purpose: upon which there presently followeth the desponsation, espousing, or contract with Virgin *Sophia*, (*viz.* the worthy humanity of Christ:) where the two Lovers [*viz.* the Soul, and the humanity of Christ] embrace one another with joy, and together with most inward desire, penetrate into the most sweet love of God; and presently the marriage of the Lamb is ready: where Virgin *Sophia* (*viz.* the worthy humanity of Christ) is espoused [or united] to the soul: now what is done at it, and what joy is celebrated,

brated Christ intimateth, saying, There is greater joy in the Heaven which is in man, and in the Angels, in the presence of God, for one sinner that repenteth, than for ninety nine righteous that need no Repentance.

17. But we have no pen, nor words that can write, or express what that exceeding sweet Grace of God in the humanity of Christ is; and what they enjoy, that come worthily to the marriage of the Lamb: which we our selves have found by experience in this our way and course, and know for certain, that we have a sure ground from which we write: and we would from the bottome of our heart willingly * communicate it to our brethren in the love of Christ: and if it were possible that they would believe our faithfull childish Counsel; they would find by experience in themselves, from

* Or impart.

whence it is that this simple hand knoweth and understandeth these great Mysteries.

18. But having heretofore written a large Treatise of Repentance, and Regeneration, therefore here we forbear to write more than this short direction, and refer the Reader to those Treatises; as also to * the great work upon *Genesis*, and there he shall find the ground of whatsoever he will, or can ask, sufficiently laid down: and we christianly admonish him, that he will follow our way and course, and then he shall attain the Divine vision in himself, and hear what the LORD through Christ speaketh in him: and herewith we commend him to the love of CHRIST.

Dated the 9. of February. 1623.

The XV. Chapter, taken out *Of the three-fold life of Man.*

Concerning the mixt World, and the wickedneſs thereof; what now it is, and how it ruleth: which is a Glaſs, wherein every one may behold himſelf, and find what kind of Spirits Child he is, from the Seal of the WONDERS.

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1. CHriſt ſaid, *O* Jeruſalem, Jeruſalem, *how often would I have gathered thy children together, as a Hen gathereth her Chickens under her wings, but ye would not?* * Mat. 23. 37. Alſo; *Oh* Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee.* Alſo; *We have piped unto you, but you have not danced.* Alſo; *What ſhould I do more to this ſtubborn* [*or perverſe*] *Generation, which will not ſuffer my Spirit to reprove them any more?* Alſo, *Their*

mouth is full of curſing, and bitterneſs, the poyſon of Aſps is under their lips, and their hearts are never at unity. O how fain would I eat of the beſt grapes! But I am as a Vine-dreſſer that gleaneth: I am altogether a ſtranger to my Mothers children: they that eat of my bread, tread me under foot.

2. Thus did the * Mother then lament and complain of the wicked children of men: but what ſhould ſhe do now in theſe times? ſhe is now in great ſorrow and lamentation, and hath turned her face away from theſe wicked children, and will not endure them in the garment they are now cloathed with any more: ſhe cryeth, and there is none that heareth her: ſhe is in great ſorrow, weeping and wailing over the wickedneſs of theſe evil and unruly children: yet every one runneth after that Whore

* Or the Word or wiſdom of God crying in the ſtreets.

Co-

Covetouſneſs; which is full of all vice, wickedneſs, and abominations: This doth the Shepherd, and alſo the Sheep. It is a time of higheſt and greateſt calamity, which if it ſhould not be ſhortned, none could be ſaved.

Thirdly. It is a time of which all the Prophets have propheſied: and thou ſuppoſeſt it to be a golden time: but conſider thy ſelf, thou blind man, whither thou art gone: doſt thou think that this wickedneſs, and falſhood which thou practiſeſt, is the Ordinance of God? wait but a while, and thou ſhalt ſoon ſee, that it is the time of the laſt Seal, in which the Anger of God poureth forth its vials, ſo that the Wonders of Hell are come to light [and known:] Let this be told you; we have known it in *Ternario ſancto*. [or we have underſtood it in the heavenly

ſubſtantiality in the Angelical world.]

4. For the Mother hath rejected [the wicked child of] this [time] and will endure the abominations [thereof] no more: ſhe is with child, and bringeth forth a Son in her old age, who ſhall ſhorten the daies of iniquity: Let this be told you; whoſoever perſevereth, or goeth on in his iniquity, ſhall have great ſhame thereof.

5. Are not the little boyes, and children that run up and down playing together, now adaies, full of venome and deviliſh wickedneſs, and do not all vices and abominations appear in them? do they not mock and ſcorn, blaſpheme, curſe, ſwear, cheat, and lye, and are fully fitted to ſerve the Devil in all ſhameleſs vices? laſcivious impudence is * Eloquence and

fine Language with them; they know readily how to jeer the ſimple with all manner of ſcornfull and ſcoffing Jeſts; all thieving, filtching and ſtealing is counted a great piece of Art and skill with them; deceit, and ſly tricks, are a credit to them; they mock honeſt people without any regard: One that feareth God, they hout, and wonder at, as if it were an Owl, and count him for a fool: and this the old ones, and their Parents ſee, and take delight and pleaſure in it, that their children are ſo expert in inſolence and vanity: and when their children readily ſcoff and jeer at honeſt people, their hearts are tickled at it: what they dare not do themſelves, they teach their children to do it, that they may have their own hearts luſt fulfill'd. All this the Devil teacheth them, and ſo rideth in their hearts

domineering over soul and body.

6. They that can cozen, slander, despise, and betray their neighbour, and overthrow his honour, or good name, blemish his reputation, diminish, or hinder his estate, take great delight therein: All impudent wanton laughter, or unseemly words, and gestures, are counted wit, dexterity, and Art: he that can out-jeer, or laugh another to scorn, is master of the game or place: all these are the Devils tricks and feats; and so he leadeth the poor soul in a string, and man understandeth it not.

7. Youths both male and female, learn the Devils trade, and handicraft, before they learn any other thing; Despiteful, scornfull, wicked disdain, pride, and insolence, is the first work they learn; and this their Elders help them forward in, and count it civility, manners, gallantry, and Art.

8. And

8. And if they grow to be a little elder, then the desire of bestial lust, and lasciviousness, is the next work they learn, to which one sex provoketh another: Youth yield their hearts for the Devil to dwell in, in their first springing growth, that the Devil may make his nest in it, and so he ensnareth one by the abominations of the other, the Male by the Female, and the Female by the Male.

9. If a man send his son to the University, to have him learn somewhat that is good, that he may be serviceable to God and the Common-wealth: there he learneth Pride, bravery, and cunning crafty subtilty, and how he may deprive the simple of his goods, which he hath gotten by his sweat and labour, and cloak their doings with that which they call their * Right, they may do it by Law: but the cloak

* Law.

is the Devils, and the falſe deceitfull heart is his ſervant: if he can ſmatter a little of any ſtrange language, then no plain man is good enough for him, his pride and haughtineſs doth ſo overflow: his ſtinking carcaſe muſt be trimmed and decked with trappings and fooleries: ſcortation, and deflouring of Virgins, is a high accompliſhment with them: they are a kind of people, that can complement, and behave themſelves finely; and ſo often procure the worm that groweth, to awake in the heart and conſcience of many a Mothers Daughter.

10. Theſe are they that are entruſted with Churches, Schools, and Univerſities; and ordained, and accounted to be the Shepherds of Chriſt: and yet they lodge the Devil in their hearts: theſe alſo are preferred to Civil Government, and place of Authority in the Common-wealth

and

and then they rule juſt as he that harboureth in their heart would have them: And thus the Superiours commit the greateſt wickedneſs, and the Inferiours learn of them: the Superiour deviſeth how to get the goods, or Eſtate of the Inferiour to himſelf with ſubtilty, under pretence and colour of Law: he layeth Taxes and Impoſitions, and ſaith they are for the good of the Common-wealth: he conſtraineth the poor and ſilly to take hard pains, and be his ſlave, to ſatisfie his own Pride: he threatens the ſimple with harſh, and rugged words, he takes his ſweat and labour from him, and afflicteth his body: he bringeth all he can to be in bondage under him, and yet himſelf hath nothing for his own, but one onely ſoul, and is but a ſtranger, and a ſojourner in this world; the needy muſt conſume all his

ſw

ſweat for him, and his pleaſure; there is no pity, eaſe, nor reſt to be had from him; his dog hath a better life than the needy ſoul under his roof; and all this he accounteth equal, juſt, and right: though it be not grounded upon nature, but in the Dark abyſs, or bottomleſs pit, where one form [or property of Darkneſs] afflicteth, vexeth, tormenteth, and tortureth the other, and where the life is an Enemy to it ſelf.

11. Such things the Inferiour learneth of his Superiour, and maintaineth himſelf alſo with craft, cozening covetouſneſs, and knavery: for if he did not ſo, he could not fill his belly in Righteouſneſs: and then his reaſon telleth him he is forced to do ſo; to exact more work, profit, and commodity, and ſo extort from his neighbour his ſweat, pains, and care, without love and Righ-

teouſneſs

teousnes onely to fill his belly: He learneth riotousnes, luxury, and Junketings, of his Superiour, and a true bestial life: But what the Superiour doth in state and delicacy, that the Inferiour doth in a Bestial swinish manner of life: thus wickednes is wrought by wickednes: and the Devil continueth Prince on Earth, both over body and soul.

12. How wilt thou be able to subsist, when God will judge the secrets of men in his zeal? for then the cause of every thing [that every wicked man hath had to do withall] shall appear, and curse him: every thing will set its own cause before him, and he shall feel it in his Conscience: How wilt thou Superiour be able to endure, when thy Inferiour shall cry, wo, wo, wo to thee, for giving him occasion to be lewd, and unrighteous: [and say] thou hast bereft him of his sweat, & so forced him

to

yield himself to do unrighteously, and to embrace vanity: how wilt thou be able to render an account of thy Office wherein thou hast been set and placed, that thou shouldst hinder injury and unrighteousness, and keep the wicked in awe by reproof, correction, and punishment: but thou hast not regarded to prevent his wicked course, thou hast onely regarded thy own covetousness, how thou might'st deprive him of his sweat; thou hast not sought the good of his soul, but his sweat and labour, for in other things he might do what he would himself: Thou hast gone before him in wicked examples, so that he hath looked upon thee, liked thee, and followed thy course; cursing, blaspheming, Ambition, and defying others, hath been thy course, and he hath learned to do so too, and so continually blaspheneth

the

the name of God; but thou hast not regarded that; thou hast looked after his money, and not after the good of his soul.

13. And when the severe Judgement of God shall appear, and that all works shall be manifested in the fiery essences, when all things shall be tryed in the fire, what dost thou think? shall not all such works remain in the fire? And when the poor soul will cry out against its ungodly accursed labour, words, and works, and one will curse another for giving him occasion to do such evil; and the torment of falshood will boyl up in the soul, and gnaw him, [for it will be great anguish to him] that he hath fooled away so great a Glory for so frivolous vanity, and false delights sake.

14. All malice, scorn, covetousness, pride, and deceit, will boyl up in the soul, and one tor-

ment

ment will continually kindle and gnaw the other, that caused it: [for example, where Pride, or Covetousness have caused unrighteousness, there the unrighteousness will gnaw, tear, and curse that which caused it] and then the soul will consider, if it were not for this abomination, I might attain Grace: and when it shall throughly weigh and consider it self, it will find that one abomination hath alwaies begotten and brought forth another; and shall perceive, that it self is nothing but a stinking, loathsome abomination in the presence of God: and then it will cast it self in its anguish and torment inwards, into its Center, and curse God for having created it to be a soul; and the deeper it desireth to throw it self, the deeper its fall is; and yet it must still be in the place of its Abominations; it cannot get out

out from thence: the helliſh Matrix, [womb, or mother] holdeth it captive; and ſo it muſt feed it ſelf with aking, anguiſh, curſing, abominations, and bitterneſs, even with thoſe things which the heart hath wrought here [in this life] in which at laſt it deſpaireth, and that is its everlaſting food.

15. All earthly food and pleaſure periſheth at the end of daies, [or time,] and all returneth again into the Aether, [Skye, Sea, Abyſs, or Receptacle:] but the will, and the deſire in the will, remaineth for ever.

16. Therefore old and young, Parents and Children, Superiours and Inferiours, mark and obſerve: you have filled the mother of Nature full of abominations, [or with all manner of wickedneſs] the fierce wrath of God is at hand, the laſt judgement is at the door; God will purge or

ſweep

ſweep the earth with fire, and give every own his due reward: the harveſt cometh, this crop ſhall not ſtand: every thing will be gathered and carried into its proper Barn; He that will take no counſel, let him go on, he ſhall ſoon feel what the ſeventh Seal bringeth with it in its center, [or at the end thereof.]

17. When Reaſon looketh upon things, it ſaith, I do not ſee that things are now otherwiſe than they formerly were: and beſides, the world hath alwaies had good and bad in it, as hiſtories tell us, and men muſt do as they do, or elſe they will be made very fools, and laughing ſtocks to the the world, and muſt be forced to ſtarve.

18. If a man ſhould not give his children liberty to learn the faſhions and dealings of the world, they would be nothing but deriſed and deſpiſed: alſo, if a man

man ſhould not be ſomewhat like in his carriage, and take ſome ſtate and bravery upon him, he ſhould not be regarded: and except he uſe ſome device to get by, he cannot maintain that: for with truth, and love, and righteouſneſs, ſaith he, I am ſure to get nothing [but ſhall dye a Beggar:] I muſt do as others do, and then I may be able to live amongſt them. Why ſhould I only be the fool of all the world? If I do commit ſin, God is gracious and mercifull; hath not Chriſt ſlain ſin and death upon the Croſs, and taken away the power of the Devil? I ſhall once repent well enough, and be ſaved.

19. This is the Rule that the world goeth by, this is the courſe both of ſuperiour and inferiour, of the ſhepherd and of the ſheep. Chriſts paſſion and ſuffering muſt be the cloak for their knavery: every one would be accounted

counted a Christian, and wear the Mantle of Christ, when the poor soul playeth the whore with the Devil; if with the mouth they can but confess themselves to be Christians, and cover their knavery with the purple mantle of Christ, then all is well, and so we are brave Christians with our lips under the mantle of Christ, and yet we lodge the whore of Antichrist in our hearts.

26. O ye false Shepherds of Christ; you that climb up into the sheep-fold by the door of Robbers; why do you tickle [or comfort] the knave [of wickedness] with the sufferings and death of Christ? Do you think that Christ was such a one? [For none should wear his mantle but such as are like him.] Search the center [or ground] of Nature, and shew the people the Abyss that is in their hearts, shew them the snares of the Devil,

vil, which wely intangled in, that they may no more look after the curſed courſe of the vvorld, but that they may learn to fight againſt fleſh and blood, and alſo againſt the Devil, and an hypocritical life, that they may go forth from the pride of the Devil, and enter into righteouſneſs, love, and humility.

21. The paſſion of Chriſt vvill benefit none, unleſs they turn from their evil, falſe and vvicked purpoſes, and repent, and enter into the Covenant of God: to ſuch a one the ſufferings of Chriſt are very povver full and profitable. The Hypocrites they ſeemingly carry themſelves ſo, that they may have the Name of Chriſt put upon them; but they thereby abuſe the Name of God, and muſt give a ſtrict account of that.

22. O ye Antichriſtian Shepherds of the nevv Order, you that

that with falſe hypocriſie (for the favour of men, or for your own Idols ſake, the belly) caſt the garment of Chriſts ſufferings over the hypocrites and deceivers, who are but ſeeming Chriſtians; how you will anſwer it when Chriſt ſhall require an account of his ſheep from you, you having wittingly [and wilfully, for favour, money, riches, honour, and reputation] covered Wolves in whom the Devil dwelleth, with the purple mantle of Chriſt: why do you not break the Nut-ſhell, and look upon the kernel and heart that lyeth within it, and tell the ſuperiour as well as the inferiour, of his abominations and wickedneſs? If you be the Shepherds of Chriſt, why do you not as Chriſt did, who told every one the truth to his face: he did both bruiſe and heal, not for favour, or reſpect to the perſon of any, but according

ding to the will of his Father: the Shepherds of Chriſt ought to do ſo too.

23. O beloved Reaſon! thou walkeſt very wiſely in the way of this world, as far as it concerneth the outward body: but what becometh of the poor ſoul? this outward body is not its home, it is not its eternal native Countrey. What will it avail thee to take thy pleaſure here a little while, and ſuffer eternal loſs? Or what profit will it be, to ſuffer thy children to follow [their own will in] bravery, luxury, and inſolence, [or what ill they pleaſe] for a little while in this world, and for thee to take delight in their deſpiſing of the poor and needy, when after this life thou ſhalt loſe them for ever? Thou ſuppoſeſt thou loveſt them, and doſt them good, [when thou haſt ſo brought them up] that the word commendeth

their

their cunning fetches, deceit, and gallantry, and it likes thee vvell; but the Devil taketh that to himself, and thou art the murtherer of thy own children, and art their greateſt enemy: for children look upon their parents at every turn; and when they ſee their [idle, unhappy waggery, and] roguiſh tricks, do pleaſe them, then the children play their tricks the more, and grow ſtouter, [hardened] bold [and brazen-faced in their villany. Theſe will cry out at the laſt judgement day againſt their parents, for not with-holding [and reſtraining] them from vanity, and their wicked courſe, by nurturing them, correcting them, and bringing them up in vertue, and in the fear of God.

24. If thou loveſt thy life, and thy children, then loſe thy life, and thy children, as to the iniquity of this world, that they neither

neither walk, nor be therein; and then thou ſhalt find them and thy life again in heaven, as Chriſt ſaith, Whoſoever loveth his life ſhall loſe it; but whoſoever loſeth his life, his goods, his credit, for my ſake, he ſhall find them again in the kingdome of Heaven. Alſo, when the world deſpiſeth, perſecuteth, and hateth you for my ſake, then rejoyce, your reward is great in the kingdome of heaven. Alſo, what will it profit a man to enjoy temporal pleaſure, and honour here in this life, that endureth but for a moment, and loſe his ſoul that endureth to eternity?

25. Loving children in Chriſt, let every one conſider in what joyl he groweth here; we muſt not ſtay a fitter ſeaſon for th ettering of our life; but to day, o day, when the voyce of God ounderth, let every one enter in-

to himſelf, and ſearch and try himſelf; let none regard the broad way of the world, if he do, he will go into the Abyſs to the Devils: for the way to the kingdome of heaven is a very ſtrait and narrow way, whoſoever will walk therein, muſt not tarry till the Devil quite grateth [or ſtoppeth] up the door; he muſt not regard the courſe of this world, he muſt onely enter into himſelf, and ſeek or ſearch himſelf: the time will come that he ſhall think that himſelf onely is left alone; but God hath alwaies his ſeven thouſand with *Elias* beſides himſelf, whom he knoweth not of.

26. For a ſincere earneſt Chriſtian doth not altogether know himſelf, he ſeeth nothing but his vices and faults, in which the Devil fighteth againſt him, they are alwaies in his ſight; but he

he knoweth not his own holineſs in this world; for Chriſt hideth it under his Croſs, ſo that the Devil ſeeth it not: Therefore be alwaies ſober and watchfull, and reſiſt the crafty and ſubtil Devil, that ye may live for ever. *Amen.*

AN EXPLICATION OF Some words in the Writings of JACOB BEHMEN.

Turba Magna.

1.

THE *Turba Magna*, [the great *Turba*] is the ſtirred and awakened wrath of the inward ground, when the foundation of Hell is made

made manifeſt in the Spirit of this world; from whence great plagues and diſeaſes ariſe: And it is alſo the awakened wrath of the outward nature, as may be ſeen in great tempeſts of Thunder and Lightning, when the fire is manifeſted [or generated] in water. In brief, it is the effuſion of the Anger of God, by which Nature is diſturbed.

Ternarius.

2. By the word *Ternarius*, [the Ternary, or number three] in the Language of Nature we underſtand, the Divine Birth, [or Propagation] in the ſix forms, [or properties] of Nature, which are the ſix Seals of God.

Ternarius Sanctus.

3. The *Ternarius Sanctus*, [or holy Ternary] is the inward heavenly working power in that Subſtance wherein the Trinity of

God worketh: and so I understand thereby an Essential power, and the Number Three, [or Trinity] in the seven forms, [or Properties] wherein also the Angelical world is comprehended.

Tria Principia.
The three Principles.

Primum Principium.
The first Principle.

4. By the first Principle is meant the Eternal Darkness, which consisteth in the receivingness of the Properties, whence feelingness ariseth, and its ground extendeth as far as to Fire [in order of the seven Properties, fire being the fourth property into which its ground reacheth:] by which ground we mean the Eternal Nature, and the wrath of God: [according to which God is said to be a zealous Angry Jealous

Jealous God, and a conſuming fire.]

Secundum Principium.

The ſecond Principle.

5. By the ſecond Principle is meant the Light, and the Angelical powerfull World; in which the effluence of the Divine Power and Will, doth manifeſt it ſelf by the Magical Fire in the Light, with the flaming fire of love: by this is meant the Kingdome of God [according to which God is ſaid to be a loving mercifull God, and the Eternal goodneſs and Light.]

Tertium Principium.

The third Principle.

6. By the third Principle is meant, the viſible, produced, and created world, with all its hoſts; which is an effluence out of the firſt and ſecond Principle, [cauſed] by the motion, and breathing

God worketh: and ſo I underſtand thereby an Eſſential power, and the Number Three, [or Trinity] in the ſeven forms, [or Properties] wherein alſo the Angelical world is comprehended.

Tria Principia.
The three Principles.

Primum Principium.
The firſt Principle.

4. By the firſt Principle is meant the Eternal Darkneſs, which conſiſteth in the receivingneſs of the Properties, whence feelingneſs ariſeth, and its ground extendeth as far as to Fire [in order of the ſeven Properties, fire being the fourth property into which its ground reacheth:] by which ground we mean the Eternal Nature, and the wrath of God: [according to which God is ſaid to be a zealous Angry Jealous

Jealous God, and a consuming fire.]

Secundum Principium.

The second Principle.

5. By the second Principle is meant the Light, and the Angelical powerfull World; in which the effluence of the Divine Power and Will, doth manifest it self by the Magical Fire in the Light, with the flaming fire of love: by this is meant the Kingdome of God [according to which God is said to be a loving mercifull God, and the Eternal goodness and Light.]

Tertium Principium.

The third Principle.

6. By the third Principle is meant, the visible, produced, and created world, with all its hosts; which is an effluence out of the first and second Principle, [caused] by the motion, and breathing

ing forth of the Divine Power and Will: in which the spiritual world, as to Light and Darkness, is represented, and come to be a creature.

Tincture.

7. By the word Tincture is meant, the power and vertue of Fire, and Light; and the stirring [up, or putting forth like a bud] of this vertue is called the holy and pure Element: [the vertue of the Sun is the Tincture of all things that grow in the visibility of the world: so also the colour is the Tincture of the ground: Christ is the Tincture of the soul] in brief, the Tincture is the life, and the perfluent, and informing vertue, by which any thing doth subsist: for without the Tincture that proceedeth from the Sun, Gold were no Gold: and so also the Image of God in the soul, without the true Tincture [the

Eternal

Eternal Sun of Righteousness] were not the Image of God.

CHRISTUS.

Christ.

8. By the word Christ is meant, the inward new man, in the Spirit of Christ; understood inwardly.

Satan.

9. By the word Satan is meant, the Spirit of errour [in us] and not alwaies a creaturely Devil, but the property of such an erroneous Spirit.

FINIS.